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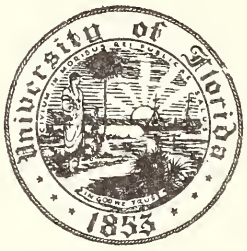

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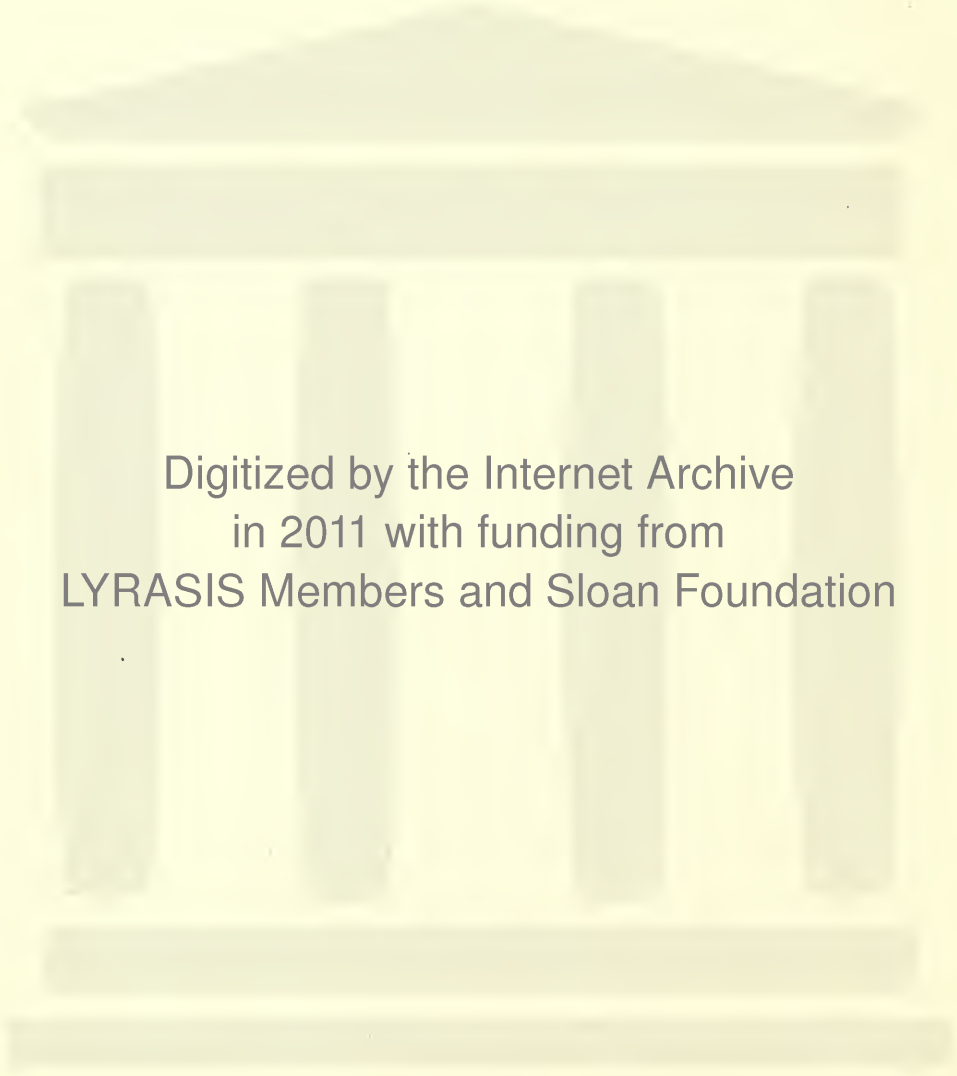
CONTENTS

		Page
	Introduction	5
I.	The Man	9
II.	The Books	13
III.	The Culmination	54
IV.	The *OED*	62
V.	The Over-All View	75
	Notes	83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WILLIAM BARNES, LINGUIST

INTRODUCTION

William Barnes (1801-1886) did not lack fame. From 1844, when his *Poems in the Dorset Dialect* appeared, he has had his admirers. Today his verse, most of it written in the dialect of his native Dorsetshire, is still much loved and anthologized. Typical of the praise he received as a poet during his lifetime and after is this tribute by Llewelyn Powys:

> No poet in all English literature has done more to reveal the quality of homely village days as they follow, one after the other, against their background of the fugitive, recurring seasons. These bucolic poems, so innocent and so sturdy, instruct us how to become accessible to the wonder latent in every mode of natural existence, teach us to be grateful for the privilege of life on its simplest terms, with firm purpose and serene minds, to face our inevitable lot of sorrow and death.[1]

Barnes has been called, quite simply, England's best ecloguist.[2] The *Encyclopaedia Britannica* uses a quiet hyperbole:

> His poetry is essentially English in character; no other writer has given quite so simple and sincere a picture of the homely life and labour of rural England. His work is full of humour, and its rusticity is allied to a literary sense and to high technical finish.[3]

Because of such merit and such praise it is true that, as one critic has put it, "It is for his dialect poems almost exclusively that William Barnes is remembered today."[4]

In a way this fame has done Barnes a disservice. It has meant the general neglect of his consuming interest and of the largest part of his work. Throughout his long life, as his friend Edmund Gosse says, Barnes' mind ran chiefly on philology.[5] Thomas Hardy, another close friend, records that "even on his death bed his zest for the subject of speech-form was strong as ever."[6] Poetry was Barnes' love; but philology was his passion. "Less casually, he was a philologist of great originality and reputation," John Drinkwater wrote, "with a knowledge of many languages, and all through his life he was engaged in

[1] Documentation will be found in the final section.

philological research that resulted in a long and important series of publications."[7] The acclaim of his poetry has overshadowed his linguistic achievement.

Barnes wrote more than ninety-five books and articles. The greater part are concerned with linguistics. In the advancement of this interest he learned to a degree some sixty languages, from Hindustani, Persian, and Russian, to early Saxon, Welsh, and Hebrew. Little investigation has heretofore been given to his important philological interests and contribution. Barnes has made a definite linguistic contribution. To theory he added practice. It is worth study.

To practice what he preaches is always a little hard for mortal man. Yet he does preach and, on occasion, seeks to practice. So it has been with that flickering yet continuing group of scholars, of whom Barnes was one, men such as the Danish Jespersen, Sir John Cheke, and Roger Ascham, who are resolved that English as a Teutonic language could have remained free of latinism and who have suggested that English justifies itself only as it grows and increases out of its own native Anglo-Saxon stock. The preaching has varied from the phlegmatic to the fanatic, but its arguments have been fairly constant. What has not remained constant with these scholars is the practical endeavor to revive or create purely Teutonic words when new cultures and new systems have demanded an increased vocabulary. If, after all, a valid and satisfying Anglo-Saxon word is not suggested when such a word is needed, then the theories of linguistic "purity" will by right vanish under the urgent adoption of the word from another language, Greek, Latin, Spanish, or what not.

This has been the case. Inventions and discoveries have asked for names; names like "velocipede" and "photograph" have been given them. Human actions have called for new ascriptions; "acoustics" becomes a science and "apophthegms" are established. In this way among others English has added to its language outside its basic Teutonic stock.

Barnes was convinced that what he called "Englandish"—the language which he considered had ignored its origins as a Teutonic speech—was destroying real English, and with that, powers, beauties, values, and a modern reinvigoration of lan-

guage by use of the Anglo-Saxon word stock. Simultaneously it was creating a chasm of snobbery and humiliation between the learned and unlearned.

Unlike the majority of his predecessors, however, Barnes set out to prove the practicality of native English. First of all he wrote his Dorset poems in that stock; but second, and far more important to our purpose, he wrote two types of books generally in the English of his heart:

1. Grammatical works. Here he attempted, in one or another of the books, to prove both his knowledge of world languages and the ability of Anglo-Saxon English to express all necessary meanings with dexterity and precision.
2. General works, like a book on logic ("redecraft"), to illustrate how a purified English might clarify subjects now complicated by "Englandish."

In these works Barnes has supplied hundreds of words taken from the original English deposit which he offers as replacements for the usual terms. His neologisms, it will be seen, vary from the sober to the amusing. All, however, are instructive.

Something represented here grows increasingly important. In this century of growing nationalism languages too have been called upon for patriotism: Germany, for example, has long tried for a completely "pure language," [8] and Iceland some time ago rather well succeeded.[9] The great questions that a study of William Barnes and his role in the Anglo-Saxon tradition involves are these: How valid is English as a language when forced back to its native bed-rock; how profitable is it to revive or create Anglo-Saxon terms; how valuable or injurious has been the historical tendency of the English vocabulary; is there an Anglo-Saxon revival of any moment; and are there means of word-creation and actual words themselves in the writings of Barnes by which English might well profit?

Chapter I

THE MAN

Five volumes of poems by William Barnes (1801-1886) have attracted the bulk of the critical attention devoted to him. Of his over ninety other books and articles the greatest number deal with linguistic matters. These philological studies have never been adequately surveyed. Yet Barnes' major linguistic works—utterly apart from his Dorset poems—are of real value to all students of literature and language on at least six counts:

1. They contain a body of general language theory and scholarship, sometimes conventional, sometimes heterodox, but always stimulating and suggestive, which places Barnes in the forefront of language theorists. While some of his general doctrine may be repudiated, it can never be altogether dismissed.

2. They enunciate a specific "Purist" doctrine of wider scope than that of any of his predecessors. No other man has challenged the hold of modern latinized English, and defended a purified, Anglo-Saxon English, to the degree and practice of William Barnes.

3. They present a possible solution to mongrelized English and an alternate program of greater scale and with more meticulous plan than any previous to Barnes.

4. They enumerate as part of their declared program of purification hundreds of word revivals, conversions, and neologisims based on Anglo-Saxon models and concepts. A goodly number of these have already entered normal usage, without proper credit to Barnes; many more are meritorious.

5. They are written in part or in whole with a "native" English vocabulary, purged of foreign elements—whether Latin, Greek, or French. Two of the volumes, textbooks of grammar and logic, are composed essentially in English of Anglo-Saxon derivation. Thus they constitute a major rebellion against standard latinized English, they represent historical landmarks in the Anglo-Saxon tradition, and they offer in themselves rare exemplars of theory put to the test of practice.

6. They comprise the most considerable corpus of argument in English opposed to the foreign element in modern English.

Whether in the sixteenth century with "Purists" like Sir John Cheke, Roger Ascham, and Thomas Wilson, or today, few questions generate so much heat as this matter concerning the proper complexion of English. Everyone talks; and therefore, it seems, everyone has his dogma of language. As Carlyle is reputed to have published a doctrine of silence in forty volumes, many men have stated their doctrine of one proper speech with forty different results. There are those who mourn the death of "fine old" Saxon words; those who attack alien terms as the enemy of what remains; those who apotheosize the country speech of native sort; those who demand the teutonizing of the national tongue; but there is also the strong and numberless clan which utilizes all the latinic iridescence at its command to praise the foreign element in English and to rejoice that the language had such osmotic good fortune.

Typical of the first group is Thomas Hardy. In his introduction to some poems of William Barnes, Hardy sadly viewed the modern history of native words. He regretted their loss:

> Since his death, education in the west of England, as elsewhere, has gone on with its silent and inevitable effacements, reducing the speech of this country to uniformity, and obliterating every year a fine old local word. The process is always the same: the word is ridiculed by the newly taught; it gets into disgrace; it is heard in holes and corners only; it dies, and, worst of all, it leaves no synonym.[1]

The most brilliant defense and deification of latinic English comes properly from those writers most prone to it. Typical of this group was Logan Pearsall Smith; he apostrophized English:

> That exquisite amalgam and shimmering mosaic of Anglo-Saxon, Danish, Greek and Latin, Dutch and French words and idioms which make our language—the speech of Shakespeare—the most composite, varied, eloquent, and in many ways the most beautiful form of human utterance. . . .[2]

With Barnes, the question of suitable language, however, was not only an academic matter but a subject of immediate

practical concern. A brief examination of Barnes' career will serve to explain the linguistic works which had their basic origin in that career. The way he earned his living was all-important. It forced and shaped his thoughts about language; it particularly centered his interest upon vocabulary. In profession he was first a country school teacher and later a country clergyman. These occupations, founded and dependent upon language, led Barnes irresistibly to the study of speech. Language to men in these professions is an immediate and constant problem. The necessity to be understood is omnipresent. To choose the right vocabulary, Barnes felt, was a concern branching far from mere personal preference. He wrote of this often:

> What we want for the pulpit, as well as for the book and the platform, for the people, is a pure, homely, strong Saxon-English of English stems, such as would be understood by common English minds and touch English hearts. . . . We should not reach the English mind or heart the more readily by turning "He scattered his foes" into "He dissipated his inimical forces," nor by making "I have no proud looks" into "I exhibit no superciliousness." Nor would an officer gain much good by crying, "Dextral rotation" for "Right wheel."[3]

Hard experience, then, was Barnes' own teacher about this requirement of intelligibility. He came to it gradually, from mature reflection and honest realization—and at the sacrifice of whatever superiority a man feels in deft use of sesquipedals. His simple lesson was that "the large share of Latin and Greek words in English makes it so much less handy than a purer English would be for the teaching of the poor by sermons and books."[4] In later life he said, "There are tokens that, ere long, the English youth will want an outline of the Greek and Latin tongues ere he can well understand his own speech."[5]

But there was another drive behind Barnes. Barnes saw the possibility of a dread social cleavage between the educated and the unschooled, based on the difference in their vocabularies. His basic democracy was appalled by this prospect; it reinforced his thought. Judging a latinized speech a hindrance to education and a social evil, he decided to alter what he could. His energy led him very far—into matters of basic linguistic structure and philosophy. It made him a linguistic revolution-

ary. In his own person, he resolved to rid himself at least of all arcane Latin and Greek adjuncts of English. In his church, his daughter tells us, he

> . . . preached many a sermon, not in Dorset, as one of his critics has said, but in that terse Anglo-Saxon which to strangers sounded so quaint, but was quite plain to the simplest villagers.[6]

Moreover Barnes' knowledge of the speech of his native Dorset exerted a powerful influence upon his linguistic thinking. Familiar with the local dialect from childhood, he pointed out:

> In searching the word-stores of the provincial speech-forms of English, we cannot but behold what a wealth of stems we have overlooked at home, while we have drawn needful supplies of words from other tongues; and how deficient is even English itself without the synonyms which our land-folk are ready to give it, and how many old root and stem forms of words are used by people who might be thought to have corrupted later forms into them.[7]

What the Dorset dialect showed Barnes is this: the vocabulary of English folk-speech is "purer" than that of standard English—that is, its vocabulary is generally derived from its own Anglo-Saxon word roots; a pure language can be a speech of beauty, dexterity, and ease;[8] and therefore the standard English vocabulary can be profitably criticised—it could especially profit by investigation of the stores of English folk words. Dorset gave Barnes the material by which to judge the polyglot English of our day; his life as teacher and preacher gave him the motive to change it.

Chapter II

THE BOOKS

Seven of Barnes' books contain the essence of his philological thought and performance. Examining them individually in chronological order will lead to the crux and heart of his doctrines. His first major work in this field shows him already questioning the postulates of standard English, though his own diction is still conventional. The book is *Se Gefylsta.*[1]

Se Gefylsta was intended as a textbook of Anglo-Saxon. As that, it had a moderate longevity, a second edition being called for in 1886, seventeen years after the first. Its very nature forced Barnes to limit his philological reasoning, but it did not curtail that reasoning altogether. Three aspects of Barnes' thought appear in the book. First, in it he enunciates one segment of his basic purist theory, setting a definition of purism for himself which he was to modify but never betray:

> He believes, though possibly few but Teutonic scholars will be of his mind, that Anglo-Saxon (English) has not been cultivated into a better form, but has been corrupted for the worse, since King Alfred's days . . . the praise of greater richness which some bestow on English must be lessened by the truth that Anglo-Saxon, like German, had within itself the elements of the utmost richness; and that we have thrown away many of its good words to take in their stead less intelligible ones from the Latin and Greek. We have in modern English the words *solstice, equinox, disc* (as of the sun), and *sagittarius;* but we have not enriched our language with them, since we have thrown away good Anglo-Saxon words, *sun-stede* (sunsted), *eaniht, trendel,* and *scytta,* to make room for them.[2]

As the foregoing quotation illustrates, second, Barnes himself had not achieved a notable Saxonism of style; indeed he was not yet attempting one. In *Se Gefylsta* luxurious Latin English predominates. Barnes writes: "There is a tendency in all languages to an immutation of words by syncope, aphaeresis, and apocope. . . ."[3]; in his later works he provides ready substitutions for such words and warns against the unintelligibility he himself had not avoided in his earlier textbook. Amid

the Latin polysyllables of the book, however, he even now sought on occasion for a Saxon substitute. Thus immediately after using "syncope" he alludes to the "outgoing of vowels" as in Anglo-Saxon *wordes* to modern English *words*. It is one of his earliest practical attempts at substitution. Before he finished his life's writing he was to take this policy far.

Indeed the very title of the book indicates the growing dichotomy within Barnes. The Latin *Delectus* is balanced by the Anglo-Saxon *Se Gefylsta,* which itself is defined by the native *The Helper*. By 1878 he was to eschew a word like *Delectus* altogether. Then he titles a comparable book *An Outline of English Speech-Craft*. Here in 1849 he writes "Preface"; there it is "Fore-say." In *Se Gefylsta* he uses the word "Glossary"; in a later work he replaces it with "Clues to Matters Handled." The word "Matters" is not of Anglo-Saxon origin, but Barnes' development is manifest.

From the 1849 Glossary can be seen how Barnes gathered increasing knowledge of the language, its history, and its innate possibilities. He listed many Anglo-Saxon words from the *Chronicle* and Alfred, with their corresponding modern translation. Here was direct evidence of words lost to the speech; here was evidence too how native English once multiplied from within itself. He listed the *For-* words; few had persisted to his day:

> For-dōn . . . . to undo, do away, ruin
> For-heregian . . . . to over-run with an army, to plunder, to harry off
> For-habban . . . . to hold off, restrain, contain
> For-seōn . . . . to look off, disregard.[4]

As he wrote such words, and many others, he began to doubt the value of their present replacements; he began further to doubt the propriety and wisdom of the whole process and policy that introduced them. He noted that *caf* meant "quick, active," and that for *cafscipe* he was forced to provide "quickness, activity." He did not object; but he was learning the originals and becoming accustomed to them. They seemed fit and capable words themselves. They were to be so familiar

to him that in time he wished to make them familiar to everyone.

A third aspect is notable in this book. Foreshadowed now was a theory that he was later to magnify in a volume called *Tiw,* published in 1862. This maintained that from certain basic stems almost all words had eventually evolved. The words were legion, but their origin was limited and determinable. In *Se Gefylsta* the idea is fleeting; its elucidation came later. The Glossary reports:

> B*RG, to hide, protect
>
> Burh (burg) . . . a town, fortified town, fastness, castle. Hence *borough,* a rabbits' *burrow,* and *burg,* in the name of places.
>
> F*D, this root means 'to feed,' or 'food,' thence Fēd-an . . . to feed. Thence 'fat,' as if 'fed,' and 'father,' as if 'feeder.'
>
> Fōda . . . food
>
> Foster (as if fōdster, a feeder) . . .[5]

In such etymologizing before the birth of the *Oxford English Dictionary* Barnes displayed a remarkable prescience and, as well, often a hasty folk judgment. Just as his *burrow* and *foster* are traceably correct, his *fat* and *father* are unproved guesses.

Se Gefylsta, in which appear William Barnes' first larger conclusions in linguistics, may then be epitomized as follows:

1. The book announces a basic purist doctrine.
   - A. It holds that Anglo-Saxon English is purer than modern English. This is so for two reasons: (1) Modern English has lost valuable inflections; (2) it has surrendered useful words to less intelligible imported forms.
   - B. It further notes that Anglo-Saxon has the ability to increase spontaneously from within itself.
2. Barnes' own style is noticeably latinized at this time. Witness his early use of *Delectus, aphaeresis.*
   - A. There is an almost unwitting effort for Saxonism, nevertheless; *outgoing* as a noun.
   - B. Through the Glossary, Barnes saw two phenomena vividly placed before his attention: (1) Words of

the Anglo-Saxon vocabulary and their proliferative quality; (2) the loss of such words since Old English times.

3. The book prefigures a later theory, the idea of basic word stems, developed in *Tiw*.

The purpose and audience of *Se Gefylsta* confined Barnes generally to its subject. With his next major book in linguistics his purview widened. The book is *A Philological Grammar,* published in 1854.[6] Its intent is prodigious. Barnes was certain that he had distinguished the fundamental premises of grammar, whatever the language. In *A Philological Grammar* he sought to expound and illustrate those universal characteristics, by means of multifarious example and comparison. Both the magnitude of his reading and the detail with which he prosecuted this endeavor are revealed in his startling introduction. "The languages," he wrote, "from which I have drawn my principles and forms are,—" and here follows a list of sixty-five languages, from Latin to Kafir, and including Welsh, Chippeway, Japanese, Damulican, Syriac, "Hawiiah, of Hawauu or Owhyhee," and Bulgarian.[7]

To employ Barnes' own useful term, *A Philological Grammar* is "markworthy" in his development in four ways. First of all, he reaffirms his belief in purism while at the same time he constricts its earlier meaning. "A language is called purer," he defined it now and henceforth, "inasmuch as more of its words are formed from its own roots." [8] Previously he had insisted upon case and inflection as a test; now vocabulary alone is the key. While Barnes was to refer to other features, his interest from here on was intelligibility of vocabulary and resurrection of the tremendous possibilities within native English for development and multiplication:

> While a thousand compound words formed from English single words would bear, to English minds, their own meanings in their known elements, a thousand words borrowed from another tongue would need a thousand learnings to be understood . . . and the large share of Latin and Greek words in English makes it so much the less handy than a purer English would be for the teaching of the poor by sermons and books.[9]

In the second place, Barnes attacks directly the influence of Latin and Greek upon the English language. His approach is frontal and unequivocal:

> What the Senor Astarlon says in his *Apologia de la Lingua Bascongada* (Apology for the Basque Language) is true of English as well as Spanish: 'A blind slavery to the Greek and Latin languages, and a readiness to believe that every thing which imitates their idiom must be so far regular, has misdirected or fettered our whole literature.'[10]

The viciousness of such foreign doctrine, he maintains, arises from a triple consequence: English originally had a rich ability for self-creation, now abeyant; it has since permitted bastard speech formations because of the domination of exoticisms, and it has for long especially slighted its useful affixes. Speaking of authochthonous word formation Barnes says:

> The Teutonic languages, and some other tongues of the Indo-Teutonic division, such as Greek and Persian, are markworthy for their ready formation of an unlimited store of nouns and adjectives by composition of others. This composition is the pride of these languages, as it is a power whereby they can form new words to endless length and with wonderful ease, for the taking up of new objects and notions as they arise to the mind. . . .[11]

Meanwhile English borrows:

> We believe this to do our language great harm,—to kill it in one of its most growing limbs, to tie it where its free action is most needful, to weaken it where alone it shows increasing strength; and it is worthy of belief, that men who might know the unbounded vigour which the Teutonic and Greek and Persian languages hold, and the weakness and unhandiness of the stiffer Latin, would be unwilling to slight, if not to kill, so great an element of vigour and growth in their mother-tongue.[12]

To intensify his regret Barnes cites the tradition of Icelandic and Persian. Creating new words by compounding the old as ardently as ever, Icelandic shows *vagnslōd,* wheel-rut, *mjad-drecka,* mead-bowl, *fjand-mathr,* foe-man; and Persian did the same with *gulzar,* rosebud, *jinistan,* fairyland. English too possesses this faculty; consider its persistent compounding of nouns—*cupbearer, penknife, watchman,* and thus offers abundant proof—but the faculty is timid and unesteemed.

Instead of this natural evolution of words, Barnes saw, foreign models have encouraged both importations and a bastard form:

> English writers have lately shown a disposition to slight the formation of the noun . . . and to take in its stead the noun and a mongrel adjective, in imitation of the Latin idiom, and write 'tid-al wave' for tide-wave, and 'postal regulations' for post-office regulations:

Why not, Barnes inquires, the equally admirable "sugar-al tongs, bedal-stead, lapal-dog, mousal trap?"[13]

Moreover through this dominance many a proper Saxon affix has sunk into inanition. Barnes particularizes *-some* as "a very useful adjective of the Teutonic language, though in English it unluckily is much slighted." If German, he asks, can find a Teutonic *-bar,* as in *essbar,* why should English import a Latin *-ible* instead?

For a third reason, too, *A Philological Grammar* is noteworthy. Before, Barnes had uttered a full call for the reversal of the historic trend in English vocabulary. He now took it further. More than urging a return to native roots, he specified definite, precise methods of achieving a native, burgeoning speech. One is to generate new Saxon verbs, nouns, and adjectives through existing cognates:

> We may enrich and purify our speech by the inbringing of words of forms already known and received. Of the verb-form we may take 'greaten,' to exaggerate; of the noun-form . . . we may take 'foredraught,' a programme; and on the adjective form . . . we may have 'bendsome,' for flexible.[14]

He commends the newspaper use of "undersea" for submarine, and he tabulates exact procedures for additional native terms:

> The combination of a Saxon adverb and noun: forethought, oversight, downsitting, uprising.
> The addition of the suffix *ness:* thickness, thinness, softness.
> The adoption of moribund Saxon suffixes: "Sunder would make a good substitute for the Latin *dis:"*
> dissentio . . . sunderthink
> dispono . . . sunderset.[15]

Among these examples, it will be seen, are a few neologisms,

such as *downsitting* and *sunderset*. The majority are standard native words provided as models from the past for inventions of the future. The fact is that Barnes was now edging into a full-grown Saxonism of style, not complete at all, but verging toward it.

The style of *A Philological Grammar,* including the Saxonism it portrays, is a fourth significant aspect of this volume. Of that Mrs. Baxter reports:

> The moment one opens the book one feels in a strange land; even our native English is given a new sound, for it is here that the Saxonising of Barnes' English first becomes especially marked. For instance, vowels are called "breath-sounds," and consonants "clippings," because they clip or cut off the open vowel sounds.[16]

There is no full effort, indeed no attempt, to Saxonize the *Grammar;* nonetheless for the first time Barnes begins consciously to substitute full lists of Saxon synonyms for Latin English terms. As part of "Orthography," the classic term, he analyzes what he names "breathings" and "clippings." These are, as Mrs. Baxter explained, vowels and consonants, so called because their new name explains their nature. Side by side with them, nonetheless, are analyses of the classic "patronymics," "ellipsis," and "paronomasia." The language, thus, is an indiscriminate mixture of the two dictions. Barnes was moving to a Saxon practice, but he had not arrived. His complete arrival in this topic of grammar is signalled by *An Outline of Speech-Craft* some years later.

Other interesting substitutions further the process:

Hieroglyphics: sight-speech
Braille writing: finger-speech
audible speech: breath-sound language
printing: type language
pleonasm: an overfilling of speech
metonymy: a name-changing
euphemism: a fair-speaking.

In time Barnes offered variants for certain of these pseudo-Saxonisms. Now he was feeling his way. The logic of his changes here is simple: direct translation into native counterparts. *Metonymy* is literally a name-changing. Barnes devel-

oped beyond this obvious transliteration; he was to create entirely new words on the pattern of the past. He was also to resuscitate abandoned Old English words. That time was not yet.

A summary of the nature and value of *A Philological Grammar* gives evidence that this book contains five qualities of linguistic significance:

1. It seeks to establish basic grammatical principles true to all languages.
2. It reinforces Barnes' previous conviction that purity in language is desirable.
   A. Purity to Barnes now means essentially that a speech's vocabulary is formed from its native roots. Other aspects are incidental.
   B. Purity is valuable because it makes language both more regular and, particularly, more intelligible to its populace.
3. It insists that Latin and Greek have misdirected and perverted the native genius of English.
   A. English formerly owned a gift of fertile self-development.
   B. English has adopted bastard forms of speech because of false models: *postal* for *post.*
   C. English has especially slighted desirable and useful affixes: *-some.*
4. It affirms that English can still redirect its future.
   A. Means for self-creation within the vocabulary are easy and numerous.
   B. Lists are supplied of ways by which expansion may occur from existing forms: *sheriffdom.*
5. It presents the first precise evidence of the Saxonising of Barnes' own prose.
   A. It suggests Anglo-Saxon variants for latinized English: *name-changing* for *metonymy.*
   B. It foreshadows a new grammatical vocabulary, fully established in the later *Outline of Speech-Craft.*

Tiw, published in 1862, is a hobby-horse.[17] It is dedicated to the proposition that words derive from a limited number of original stems. What was a passing reference in the Glossary of *Se Gefylsta* is here exalted to a dogma which was Barnes' special pet (as contrasted to purism, whose seriousness evoked

not affection but earnestness) and, to some, his special achievement in linguistics. He states the doctrine plainly:

> My view of the English, as a Teutonic tongue, is, that the bulk of it was formed from about fifty primary roots, of such endings and beginnings as the sundry clippings that are still in use by the English organs of speech. I have reached these roots through the English provincial dialects and other Teutonic speech-forms, and I deem them the primary ones, inasmuch as, by the known course of Teutonic word-building and word-wear, our sundry forms of stem-words might have come from them, but could not have yielded them.[18]

The root sounds then spread:

> Each root in the fulness of the word-building, of which much is shown in our Teutonic tongue, may yield more than 300 forms of root words and stems without any compound words. . . . Then, again, some few of the fifty primary roots may become other forms by change of initial clipping, such as *ch*ng,* or *j*ng,* for *k*ng,* and thus the whole body of more than fifty primary roots may yield 15,000 root forms and stems, of one or two vowel sounds, from which, again, an almost endless supply of words may be made by composition.[19]

Barnes had the assurance and bravado of certainty. "I hold," he declared flatly, "that my primary roots are the roots of all the Teutonic languages; and, if my view is the true one, it must ultimately be taken up by the German and other Teutonic grammarians, and applied to their languages."[20]

It may be assumed that *Tiw* was close to his heart; in it he felt he had opened momentous horizons for all scholars. Baxter tells his affection for this work:

> The "hopeful brat," *Tiw,* was one of the author's pets among his literary children, and for nearly all his life after its publication he followed up his labours among roots and stems. His theory was that in primitive times language was limited to a few fundamental sounds or words, and that in the course of ages and different uses these roots expanded into many distinctive forms, each class of which he calls a stem . . . .[21] William Barnes seems to have had the idea that the roots of all tongues, if thoroughly investigated, would prove to be identical, for he finds Latin and Greek words may equally be traced to these same fundamental sounds.[22]

Barnes was not alone in his esteem for *Tiw*. It was then shared by others. One critic wrote:

> The book he has called *Tiw* appears to open up a secret but certain page in the history of human civilization—the page which lays bare the first mainsprings that guide the utterance of thought, and shape the philosophy of language. Mr. Barnes has done in this department enough to place his name by the side of those of Horne Tooke and Max Muller, and that is more than any other British philologist has achieved.[23]

It is still shared by others. Writing in the *Dictionary of National Biography,* Thomas Seccombe declared that *Tiw* is Barnes' "most considerable philological work, devoted to the theory of the fundamental roots of the Teutonic speech." [24] To paraphrase, however, the notorious description of Browning's *Sordello, Tiw* might more properly be called a colossal derelict on the sea of philology.

There is no doubt that the theory is piquant. Barnes provides forty-nine "roots"; they are:

B*ng	P*ng	F*	G	K	H*	L, M, N, R, W, D, T,
Bl*ng	Pl*	Fl*	Gl, Gn	Kl, Kn	Kw*	
Br*ng	Pr*	Fr	Gr	Kr	Wr	Dr Tr
						Dw Tw

Th*ng	S*ng	Sn*ng
Thr*ng	Sp*ng	Sw*ng
Thw*ng	Spl*ng	Squ*ng
	Spr*ng	Str*ng
	Sc*ng	*ng [25]
	Scl*ng	
	Sct*ng	
	Sl*ng	
	Sm*ng	

From these arise multitudinous mutations:

> The ending—*ng* may become —*nk,* as *cr*ng,* to bend, gives *crank* . . . —*ng* may become —*nge,* as *cr*ng,* to bend, given *cringe* . . . or it may become —*nch,* as *fl*ng, flinch* . . . or *g,* as *d*ng, dig* . . . or it may become *dge,* as *pl*ng, pledge* . . . or it may become *k,* as *cr*ng, crock* . . . or *tch,* as *p*ng, pitch* (as dike of the North is *ditch* in the West) . . . or it may be lost, as *tr*ng, try.*[26]

To glance at Barnes' method, the sober detailing of which comprises the bulk of this volume, is interesting. Take, for example, he says, the basic root G*NG. Its meanings and extensions are logical and obvious:

G*NG

1.

To go, stir, act, as
To go round or spin,
To go to and fro; shake;
To go, as a mchine.

2.

To give room for going, or stirring, as a gap.

3.

To be of go-some form, as a globular for rolling, or pointed for going through a body.

4.

To make a sound the type of which was that of a going body.

—NG

Gang, to go
Gang, men that go together
Gangweek, *n.* a boundary-beating week, Rogation week
Jingle, *n.* to stir, shake
Jingle, to make the sound of shaking bodies
JINK *n.*

—NK

JINK, *n.* to dodge, turn a corner
JENK, *n.* to ramble, jaunt

—G

Gag, to stop the going of the mouth?
Whirl-gig
Gig, a light-going vehicle
Giggle, to keep wagging or stirring . . .
Jug, the vessel that is to go round? . . .
Goggle-eyes, round rolling eyes

—DGE

Gudgeon, *s. w.* the end axes on which a roller moves

—K

Jack. I hardly think that Jack, which is an element of many English words, is a form of the name John. It seems to carry some meaning of to go, to stir, or to act as a machine, or *ineundi,* as applied to the make of some animals.

Jack, for roasting

Jack, the pike (fish) . . .
—B
Gibe . . .
Gab, (gift of the) . .
Gibberish . . .
Gape.[27]

That strong opposition to his theory would arise, Barnes expected. He hastened to exhibit his objectivity and reasonableness:

> It may seem to some again that, by a little thought and twisting of root-meanings, one may show any word as a stem of a root of the same initial letter. This, however, is not very widely true, as I find I cannot make the root *k*ng* own the word carry, and I conclude it is a Welsh word.[28]

To one with the *Oxford English Dictionary* before him, such etymologizing would perhaps at once condemn Barnes, for *carry,* rather than a Welsh word, is Norman French, originally *carier.* Indeed, many of Barnes' etymologies are mistaken. To attribute a common origin to the Scottish *gang,* Scandinavian *jingle,* the obscure *gibe, gig* and *goggle,* the onomatopoetic *gibberish,* and the Norse *gape* may be accurate; it may also be false. But Barnes was figuring his etymology before the *OED* could assist or check him, and the wonder may be how often he is right and not how often wrong; moreover, to the view of stems he advocated there is no positive verdict. The dim origins of speech are often known; the dimmest are not.

As the full title of this book denotes, Barnes was most interested in the place and value of English. He asserts that the aim is "the showing of the formation of the English tongue, and the purity of its dialect." [29] Thus he returns to the doctrine closest to his thoughts, purism in language:

> From this insight into the upbuilding of English I perceive that the provincial dialects are not jargons but true and good forms of Teutonic speech, with words, which, if the speech has grown into full strength in every stem, ought to be or to have been somewhere in the speech of Teutonic tribes, and many of which are highly needful for the fulfilling the wants of the book-speech.
>
> It seems to me that through a knowledge of the stem-building of English from its primary roots we should win a more accurate use of

English words; and more correct definitions of such words in our dictionaries.[30]

Throughout *Tiw* Barnes utilizes dialect and Old English terms; this attests his comprehensive knowledge of such phrases, his recurring interest in them, and his belief in their usefulness and regeneration both as illustrations and as normal usage. "Many of which," he had said, "are highly needful . . . ." Some of the cited phrases are:

Dialect.
Bee-bike, a bee's nest
butterwort, the plant
addersbot, the dragon-fly
bating with child, pregnant
pulky, stout, thick
barth, an enclosed yard
bligh, likeness
brent, brant, steep, lofty
paupin, to walk awkwardly
fingle, to take, entangle
feck, handlesomeness, activity
fleech, to frighten
nesh, bendsome, soft, yielding
wanluck, ill luck
wanrest, anxiety
wanchance, mischance
wanweard, wayward
O. E.
Briggan, to build
betan, to make up, full or big, as from a deficiency
nestan, to spin, twine
wonsted, a wonted place.[31]

From words like *wanluck* and *wanrest* he derived fresh inspiration. They seemed to him of such excellence that they should not be confined merely to provincial speech. Listing such words in the course of *Tiw,* to prove by them family groupings of terms, reminded him of the words. He never did forget them. Their time and their book, however, was not yet.

Unobtrusively, almost unnoticeably, Barnes' prose is here predominantly Saxon. For *various* he consistently employs

sundry; for *consonants, clippings;* for *construction, upbuilding.* There is no fanaticism in this policy; latinized words are sufficiently present to make for ease. What is notable is the simplicity and smoothness of the style, increasingly native as it is. Barnes was comfortable in it; he was writing it without crabbedness or strain. Except for a few words previously introduced, like *clippings,* neologisms are not evident; the words are standard but native English. The tendency here was not to introduce old words, but rather to eschew the Latin.

Tiw, a book on a theme, relates indirectly to the chief motive of Barnes' writing. That relation, though slight, had its due place however in the full establishment which was to come. In itself *Tiw* presents these consequences:

1. It postulates a firm theory of the basic relationship of all words. Barnes maintained that the Teutonic languages, by mutation and extension, have devolved from forty-nine word roots.
2. It purposed to illuminate English and ennoble its dialects.
3. It recalled to Barnes' mind words both of dialect and of Old English which he was later to find profitable. He concluded that in provincial speech are words "highly needful for the fulfilling the wants of the book-speech."
4. It is written in a prose strongly Saxon, though with rare neologisms; yet the style is without strain or contortion.

In 1863, under the encouragement and with the financial backing of the Philological Society, William Barnes published *A Grammar and Glossary of the Dorset Dialect.*[32] F. J. Furnivall, who was secretary of the Society, put a condition on its support. He required Barnes to emend the style:

> Furnivall's Philological Society moved to print Barnes's "A Grammar and Glossary of the Dorset Dialect" if he would "substitute the usual terms for the unusual ones—as voice (sounds), voicings (vowels), clippings for consonants, mate-wording for synonyms, &c., there being no reason to introduce such quaint and unhappy words—what notion does clippings convey to one's mind?—especially as other usual terms—diph-

thongs, pronouns, &c., are retained and "vowels" is used more than once." He agreed to the changes.[33]

Nonetheless there is a noticeable simplicity of style in the *Grammar and Glossary*. Words like *offwearing, foreelders,* and, in the main, a native vocabulary testify to a moderate Saxonism in the prose. Forced by Furnivall to recoil, Barnes still employed in this volume a noteworthy native English. With it, the prose is smooth and agreeable.

Thomas Hardy, himself a Dorset man, had remarked, "The Dorset dialect being—or having been—a tongue, and not a corruption. . . ,"[34] and Barnes' purpose in this study was to identify and defend the Dorset dialect as a language, not a rustic distortion of standard English. In these latter days scholars universally recognize, of course, folk dialects as independent fellows of the accepted dialect of a nation, or standard speech. Laymen are often less understanding; to many of them Kentucky mountain speech is degenerate modern English. In his *Grammar and Glossary* Barnes treated his Dorset dialect with complete comprehension of its distinct and legitimate origins. He explained:

> The old speech of the land-folk of the south-west of England, seems to have come down, with a variation hardly quicker than that of the usual offwearing of speech-forms, from the language which our foreelders, the followers of the Saxon leaders Cordic and Cynric, Porta, Stuf, and Wihtgar, brought from the south of Denmark, their inland seat.[35]

Barnes first explained the special character of Dorset. He then went further. The Dorset dialect, he said, could serve as a warning, a guide, and an aid to standard English. It warned against snobbery and unintelligibility, it showed a way to avoid them, and it contained lessons and profit for the standard vocabulary. One such profit was the "useful adjectives"—or affixes—retained by dialect:

> Our useful adjectives ending in *some,* German *sam,* as *quarrelsome, noisome,* equivalent to the Latin ones in *ax-loqu-ax,* given to talking; or *bundus,—vaga-bundus,* given to wandering, naming the state of a noun likely or given to do an action, would have been well taken into the national speech from any dialect in which they might be found, instead. of those borrowed from the Latin; as *heedsome,* attentive; *winsome,*

likely to win or captivate; *lovesome,* disposed to love; *blithesome,* disposed to be blithe; *fadesome, laughsome, runsome* (as mercury), *meltsome* (as butter or lead). *Winning* and *loving* are bad substitutes for *winsome* and *lovesome,* since *winsome* does not mean actually *winning* one, but likely to win one; and *lovesome* is not *amans,* but *amasius.*[36]

-Some was not alone; Barnes adverts to his favorite *for-*:

It seems a pity that we should have lost the free use of the affix *for* (off, or out) in such words as *forgive, forswear.* The Friesians, like the Germans with *ver,* make good use of it. They have many such words as *forlitten,* to forlet, neglect.[37]

Volume I of the *New English Dictionary,* now commonly known as the *Oxford English Dictionary,* was issued in 1888. Its chief precursor, W. W. Skeat's *An Etymological Dictionary of the English Language,* was published in 1881. Stratmann's *A Middle-English Dictionary* appeared in 1891. The indispensable *Anglo-Saxon Dictionary* of Bosworth and Toller saw publication in 1882. Writing a full generation before these scholarly, definitive monuments, William Barnes was dependent in great part upon his own investigations, his own judgment, and his own ear. In his plea for additional words formed from *-some,* he had chiefly his experience to follow in estimating what did not already exist. Naturally he erred on occasion. *Winsome* was in the greater language; *lovesome, blithesome* and *laughsome* have long been established. Barnes obviously had not heard them; it is no wonder. At that time, the *OED* shows, they lived, but only on the rubbed periphery of speech and print. If he deserves no credit for them, thereby, he still originated others here which may have equal value as words or as pattern: *heedsome, fadesome, runsome,* and *meltsome* have at least a modicum of logic to advance them, and the pattern they provide may later be found helpful.

As he surveyed Dorset, Barnes was further struck by its richness of vocabulary, exactness of phrase, and simplicity to the understanding. It gave him pause:

In searching the word-stores of the provincial speech-forms of English, we cannot but behold what a wealth of stems we have overlooked at home, while we have drawn needful supplies of words from other tongues; and how deficient is even English itself without the synonyms

which our landfolk are ready to give it, and how many old root and stem forms of words are used by people who might be thought to have corrupted even later forms into them.[38]

Fond partiality was not deceiving Barnes. Authority has been strongly on his side in this. Declared Joseph Wright, one of the stout stalwarts of English scholarship: " . . . what an immense wealth of words there is in our dialects. . . ." [39] Volume I of Wright's six volumes of dialect words, exclusive of supplementary lexicons, contains 17,519 simple and compound words. The homonymous Thomas Wright substantiates this largesse. He stated:

> We find in the provincial dialects not only considerable numbers of old Anglo-Saxon . . . words . . . but also numerous words . . . which, while they became obsolete in the English language generally, have been preserved orally in particular districts. The number and character of these words is very remarkable. . . .[40]

Out of Dorset, therefore, Barnes perceived that English could gain. The words were native, they were plentiful, they were known, they were understood. To go abroad for substitutes was wasteful, and it was dangerous to the native stock. He already was using "word-stock" for *vocabulary* and "speech-form" for *grammar;* in addition he began to list dialect words:

Becall.	To call by bad names.
Biver.	(A. S. bifian . . .) To bunch up, or shake, as with cold or fear.
Nesh.	(A. . . . A.S. nesc. or knesc.) Tender, soft. 'This meat is nesh.'
Not.	(A. S. knot, *shorn or clipped.*) Without horns; as 'a not-cow' 'a not-sheep.'
Rathe.	(A. S. hraeth.) Soon; early. Thence 'rathe-ripe,' the name of an apple.
Readship.	(A. S. raed-scipe, *sense, reason.*) A rule by which one may act, or a truth to which one may trust. 'You've a-put the knives across: we shall quarrel.' 'Ah, there idden much readship in that.'
Reremouse.	(A. S. hrōremus . . .) A bat.
Stop-gap.	One called in from necessity to fill the place of a more

> eligible but absent one. 'I ben't gwain to be a stop-gap vor another.' [41]

Joseph Wright's authoritative *English Dialect Dictionary* acknowledges Barnes' correctness; along with others, Barnes' use of *nesh, becall,* and other dialectal words is quoted. For *not,* peculiarly, the *Dictionary* cites a use by Thomas Hardy but does not include Barnes. The *Oxford English Dictionary* is less generous.[42] *Rathe* is accredited among others to Tennyson; Barnes' advocacy is ignored. *Rede* and *read* are tracked through the centuries; the logical *readship* (or *redeship*) is ignored. It is given by Joseph Wright, though without reference to Barnes. *Rearmouse,* defined by Wright without mention of Barnes, is ignored by the *OED. Stop-gap* appears in the *OED,* cited from the year 1691 to 1827, and then again from 1883 on; its interim revival by Barnes is ignored.

The *Grammar and Glossary* enters into the history of Barnes' linguistic development and achievement for sound reasons. It establishes that:

1. Dorset is a language, not a corruption of standard English.
   - A. The book elucidates Dorset orthography and phonology.
   - B. Through examples of Dorset prose, it singles out nonessential qualities of standard latinized speech.
2. Dorset is valuable as an approach to standard English.
   - A. It reminds English of serviceable and profitable affixes.
   - B. It recalls great stocks of native English words.

Early England and the Saxon-English is a milestone in the history of the English language.[43] In the midst of an account of the Anglo-Saxon invasion and customs, William Barnes digressed to utter a full declaration and a full program of purism in language, with a carefully exemplified scheme for reinvigorating, reviving, and coining words on Anglo-Saxon principles. It is one of the most completely wrought statements of purism in the language. The tone is approximated with the first word of the book proper, a replacement of the wholly Latin "Pref-

ace" with the semi-Latin "Fore-Note." *Foresay,* totally English, appears in succeeding volumes, wherein Barnes' practice goes nearly all the way of his theory.

Despite the occasional employment of Latin English, Barnes wrote *Early England* in a fairly consistent Saxon prose. Why he permitted any Latinism at all is probably explained by the original scope of the book. When he began it, he visualized it only as a conventional history of early England; the language partook of Latin because he was not wilfully avoiding it. As a whole, nonetheless, the writing shows a Saxon texture, for by this time Barnes through scholarship and by credo had perfected a prose preeminently native.

From the chapter headings, with a few notes on the contents, can be perceived both the medley of Latin and Saxon English, and the initial purpose of the book.

CHAPTERS

SAXON-ENGLISH SETTLEMENTS (From Bede and *Anglo-Saxon Chronicle* chiefly; Gildas, Aneurin, Taliesin, and other Welsh narratives are cited.)

SAXON-ENGLISH FEUDS (Mainly a listing of tribal animosities and engagements.)

SAXON-ENGLISH LAWS (Of historical interest only).

LANDHOLDING AND RANKS OF MEN (One section devoted to BEER: "The Teutonic race might be rather clearly offmarked from others as the beer-brewing race, since all tribes of them have been fillers of the vat and emptiers of the beer-horn.")

HEATHENHOOD (Written in an allusive and pedantic manner; moves from Horace, Homer, Virgil, Vedas, Ovid, Arnobius, Herodotus, Eddas, Livy, Sanscrit, Welsh, to Anglo-Saxon in the mention of local gods.)

CHRISTIANITY

THE DANES

THE ENGLISH LANGUAGE

BRITISH WORDS IN ENGLISH

THE FRIESIANS.[44]

Not until the section named the English Language did

Barnes allow himself to issue his proclamation on purism. Though prefigured in his earlier books and in earlier centuries by others, that proclamation is revolutionary. Barnes not only uttered it; he implemented it by accomplishment and by a lexicon, for the first time appearing in quantity in this volume. He was, as George Sampson said, "fiercely sincere." Here he allowed his convictions to speak.

This momentous manifesto of four short paragraphs contains twelve issues in brief. It is *multum in parvo*. They are not written in Barnes' neatest style. In his zealousness he neglected prim order; the issues are enounced breathlessly, but there is no doubt of their meaning:

> English has become a more mongrel speech by the needless inbringing of words from Latin, Greek, and French, instead of words which might have been found in its old form, or in the speech of landfolk over all England, or might have been formed from its own roots and stems, as wanting words have been formed in German and other purer tongues.
>
> Thence English has become so much harder to learn, that, in its foreign-worded fulness, it is a speech only for the more learned, and foreign to unschooled men, so that the sermon and the book are half lost to their minds: whereas in Tuscany and in the west of Ireland, or in Wales, the speech of the upper ranks is that of the cottage, and the well-worded book of the higher mind needs no list of hard words to open its meaning to the lower.
>
> Some of the mongrel form of our English has arisen from the slighting of Saxon-English, and other Teutonic tongues at our universities and in our schools, where Latin and Greek have been, to barely Latin and Greek scholars, the only source of wanted, or at least new, words.
>
> From the use of foreign words, or it may be stumps of foreign words, instead of English ones, there comes a need of two-fold learning. . . .[45]

With the statement went analysis. English is historically Teutonic, Barnes recalled. "Almost all the words of Saxon-English are made from Teutonic roots or stems," he said, "and this pure speech lasted with only the changes of common wear till the incoming of the Normans in 1066."[46] Emphasizing the precept of purity, he points out that even after the triumph of the Normans, "the landfolk still spoke the purer Saxon-English." [47] To this day, as his Dorset life had taught him, Saxon English persists: "Farming and handicrafts were still in Saxon-

English hands, and most of the words for things of those callings were and now are plain English."[48] Barnes believed intensely what W. W. Skeat once but implied when the latter noted, apropos an index, "Words marked (E.) are pure English, and form the true basis of the language."[49]

The arrival of French and Latin eroded this Saxon stock. That Barnes had studied this history exactly he demonstrated by further dissection. He illustrates the gradual dissolution:

In the Saxon, before the time of the Norman conquest,

A Judge was dama or deemer.
Judgment or Sentence, Dōm—our doom.
Assizes, Sessions, Gemot or mot.
Franchise, Freoburh.
Parliament, Wittenagemot.
Prison, Quaerten.
Bail, Burh.[50]

It is apparent then, he felt, that French and companion Latin words have rooted out native terms. Barnes did not see necessity in that nor pride because of it:

It may be said that the words brought in from Latin, Greek or French, were all needed for new things as they were brought under speech, and that our tongue is richer by all of those words than it was in the olden time. Not so, those who read the books in our earlier speech find English words which have been offcast, and see that many foreign words which have taken their places stand now only as a word intaken for a word cast out. . . .

Then, again, the foreign words were not of great need, inasmuch as words for things that came newly under speech, might have been taken from the word-stores of our landfolk over the kingdom, or have been made from our roots and stems.[51]

He saw no pride in it because one evil consequence of the shift in vocabulary was a deliberate, manufactured unintelligibility of speech. It was visible in church:

The Latin and Greek mingled-speech of the pulpit is often one ground on which the poor leave their church, where the preaching is, as they call it, too high for them.[52]

It was equally visible in school and street:

What we want for the pulpit, as well as for the book, and the plat-

form, for the people, is a pure, homely, strong Saxon-English of English stems, such as would be understood by common English minds and touch English hearts. . . .

We should not reach the English mind or heart the more readily by turning "He scattered his foes" into "He dissipated his inimical forces," nor by making "I have no proud looks" into "I exhibit no superciliousness." Nor would an officer gain much good by crying "Dextral rotation" for "right wheel."[53]

He saw no pride in it, furthermore, because the invading and conquering vocabulary promoted superciliousness and snobbery:

It may be thought that Latin and Greek-English is more refined and lofty than pure-Saxon-English; but refinement and lofty-thoughtedness must be in the thoughts, and it is idle to put words for wit.[54]

There is a snobbery not only of judgment but of diction too:

Luckily our tramways and railways were first made by working men who used for things under hand, English words of their own, as rail, railway, sleeper, ballast, tram, truck, trolly, shunt, and a sliding; but, when the railway was taken into the hands of more learned men, we had the *permanent* way for the full-settled way, and the *terminus* instead of the rail-end, or way-end, or outending.[55]

The final result, he avers, has seen the ignominy and abandonment of the native speech. With Latin the aristocrat, Anglo-Saxon English was orphaned:

. . . the Friesic speech will clear up the Saxon-English body of our tongue, much of which, has been so long slighted that it has been at least, mistreated from our misunderstanding of it . . . being . . . the same speech, and in our own days, less foregone, than in our English, from its old form.[56]

The years Barnes had devoted to Dorset now proved negotiable. From his study of that popular speech he had learned its consanguinity with Old English. The Anglo-Saxon *eale* was still the Dorset *eale*: the Anglo-Saxon *beat-an* was the Dorset *beat*: the Anglo-Saxon *maene* was the Dorset *meane*.[57] The connection was close:

The English of Kent, in 1340, of Dan Michel, in his "Ayenbite of inwit" ("Remorse of Conscience"), written in 1340, as brought out by

Mr. Morris for the Early English Text Society, is almost the old English of Dorset. . . .[58]

A direct key to the effect and effectiveness of the native vocabulary in operation is provided by the Fore-Note of the book. Whether by plan or by natural development, Barnes wrote it mainly in the purged vocabulary he affirmed:

FORE-NOTE

There are books great and good, on the Saxon-English times, whether by Turner of Kemble, or other writers, and yet, to readers who may not be quite ready to furnish their book-shelves with works of costly sizes; or may not have time for long and deep reading, a handbook on the history of their forefathers may not be unwelcome.

The matter of my little work has been drawn from early and good sources, and, however its views on some points may seem to be mistaken, I believe that they are so far wellgrounded as to be worthy of thought with others.

Brooding long over the Saxons led him not only to a "purer" prose but also to an Old English warp. How imbued he was by now with Saxon interests is demonstrated by the very structure of sentences. "Pascen the son Cwrteyrn," Barnes narrated, "who had withdrawn to old Saxony, came home."[59] The syntax as well as the flavor is noticeably antiquarian. Unabashedly, perhaps unselfconsciously, he utilized Saxon-like terms:

. . . they might have found that the unbyholdingness of the little chiefdoms of the Britons was their weakness.[60]

The Friesic race must have been a worksome people even in the Roman times. . . .[61]

. . . their land was water-bound, and offsundered from other peoples on the land-side by marshes. . . .[62]

Bendsen calls it a useful guide to the North Friesic speech-form, though it holds only a share of its rich word-store. . . .[63]

. . . motemounds of many of our hundreds are in out-step spots. . . .[64]

In *Early England* Barnes began to list his proposed native substitutes for exotic terminologies in the English language. This process was accelerated in his later books, but it is conscious, full-fledged, and intent here. The purpose was dual: to

reveal that Latin English had exiled sound and comprehendible native words, and that it is possible to restore or create pleasing and desirable Saxon expressions.

For the first, he tabulated a number of terms that had, to his ear and in his community, been lost except for a few among the poor and most rural:

Ancestors, Fore-elders
Agriculture, Earth-tillage
Beauty, Fairhood
Caution, Forewit
Commandment, Bodeword
Environs, Outskirts
Ignite, Kindle
Incantation, Spell
Liberty, Freedom
Library, Book-room, book-cove
Labyrinth, Maze
Miracle, Wondertoken
Merchant, Chapman
Republic, Commonwealth
Reprimand, Upbraid
Residence, Wonstead
Conclusion, Upshot
To disrupt, to to-break
Conscience, Inwit
Vicinity, Neighbourhood
Oblique, Slanting
Obstructive, Hindersome
Prudence, Forewit.[65]

Of the second group he declared:

Against what I have said of the resources of pure English for the outbuilding of our speech from the word-stores of the land-folk, and by branch-words from its own stems, I might be challenged to show some such words as might have been found instead of those that we have taken from Latin, Greek, or French; and therefore I give a few of such ones, though I do not call on my readers to take them up, nor bind myself to the use of them:—

Auction—Bode sale, bidding sale
Asterisk—Starkin
Accumulate—Upheap, upgather

Abject—Downcast
Abrade—Outfray, outfret
Corrode
Altitude—Height, heightwiseness
Latitude—Breadth, breadthwiseness
Longitude—Length, lengthwiseness
Anticipate—Foreween, foretake
Annuity—Yeardole, yeargyld
Anniversary—Yearday, yeartide
Anti—
Re With, gain:—
Contra—
Antitheis—withsetting, withstalling
Contradict—Gainsay
Resist—Withstand
Retain—Withhold
Copious (speech)—Wordrich, outbuilt
Contaminate—Befoul
Co-operative Society—Trade-club, work-club
Continent—Mainland
Critic—Deemster, Demster
Criticism—Deemstery, deemsterhood
Curriculum (of study)—Loreway, loreline—course
Music—Gleecraft
Jurisprudence—Lawcraft
Arithmetic—Talecraft
Botany—Wortlot
Aesthetics—Tastecraft, tastelore, fairhood craft, or lore
Ethnology—Kincraft-lore, Mankincraft-lore
Astronomy—Starcraft, or lore
Pirate—Sea-rover
Electricity—Fireghost (ghost meaning not soul, but gast, spiritus)
Enthusiasm—Faith-heat
Errata—Misprints, mispennings
Excerpts—Outcullings
Patois—Folk-speech
Disrupt—Forbreak
Destroy—Fordo
Dismiss—Forsend
Divorce—Forsunder
Hibernate—Winter-wone

Glossary—Word-store, word-book
Homicide—Manslaughter
Library—Book-hoard
Interpolate—Infoist
Magnanimity—Greatmindedness
Vocabulary—Word-hoard
Mediocre—Middling
Mellifluent—Honeysweet
Meeting or congress of learned societies—Loromote
Obliged—Beholden
Concert—Gleemote
Convivial party—Mirthmote
Preface—Forespeech, forerede
Embassy—Statespell
Emporium—Cheapstow
Residence—Wonestead
Custom—Wont
Vibrate—Whiver
Apiary—Beestow
Aviary—Birdstow
Arboretum—Treestow.[66]

From these lists Barnes drew a firm conclusion. The native words explain themselves by analogy, by familiarity. What are not known can be guessed; and the guess would be accurate. Foreign words are learned only by rote unless one is schooled in foreign etymology. In a neat schema he illustrated the principle. At the same time he was fruitfully adding to his word suggestions:

English minds would understand No. 2 from No. 1, but to understand No. 4 they should learn No. 3.

1	2	3	4
Year	yearly	annus	annual
Brother	brotherly	frater	fraternal
Call	calling	voco	vocation
Cloth	clothmonger	drap	draper
Dove	dove-house	columba	columbarium
End	endly	finis	finally
Even	even-night efen-niht	aquanox	equinox
Fore	forewarn	promoneo	premonish
Five	fivefold	quinque	quintuple

Ghost	ghostly	spiritus	spiritual
Happy	happiness	felix	felicity
In	inly	inter	internally
Long	longwise	longitudo	longitudinal
Moon	moonsick moonmad	luna	lunatick
Nothing	nothingness	nonens	nonenity
Out	outgate	exeo	exit
Out	outcast	exjacio	eject
Plunge	plunger	pinso	piston
Rede	redeship	krino	criterion
Shade	shady	umbra	umbrageous
Till	tillage	ager colo	agriculture
Wrongwise	wrongwiseness	inaequum	iniquity
Firm	firmness	sto	stability.[67]

The three foregoing lists establish ten methods by which Barnes sought new and native words:

1. The revival of obsolete native words: *inwit.*
2. The invigoration of obsolescent native words: *chapman, redeship.*
3. The popularization throughout the speech of native words restricted in area or class: *spell, outskirts.*
4. Direct translation of a foreign word into native equivalents: *great-mindedness.*
5. Creation on Anglo-Saxon patterns of new synonyms, using Old English word elements: *Gleemote.*
6. Utilization of sound Anglo-Saxon affixes: *fairhood.*
7. The promotion of native nouns out of phrasal units: *outcullings.*
8. Inducing the abdication of foreign terms by popularizing their native counterparts: *freedom, downcast, gainsay.*
9. Increasing native words by adding to their parts of speech: *inly.*
10. Independent creation of compounds to fit new situations as Old English generously and sanguinely had done: *moonmad* and *faith-heat* being no more absurd than *lunatic* and *enthusiasm.*

It will be noted again that Barnes called upon his Dorset for aid. *Redeship* and *whiver* and *beholden* were Dorset still,

though neglected elsewhere. It will be seen also that the teacher and parson in Barnes, mentioned in Chapter I as well, entered into his motive and his selections. Character determines. Certainly all that Barnes had experienced and thought was guiding his hand as in *Early England* he first attempted a program for the amelioration and correction of latinized English.

Much unites to make *Early England* significant in the purist cycle. An outline renders parts of that contribution clear:

1. There is a specific critique of standard latinized English.
   - A. It is a mongrel language.
   - B. It incorporates needless importations.
   - C. Words could easily have been recovered instead from Old English itself.
   - D. Words can be formed from genuine English roots and stems.
   - E. Words can be adopted directly from the speech of landfolk.
   - F. Other Teutonic tongues have maintained and prospered with native formations.
   - G. Latinized English is difficult to learn because of the foreign elements within it.
   - H. The unschooled are penalized in the pursuance of education and the affairs of life.
   - I. In nations where native vocabularies are standard, all levels employ the same vocabulary and learning comes with equal ease to high and low.
   - J. Anglo-Saxon is slighted in the schools, thus perpetuating its abjection.
   - K. Latin and Greek are emphasized in the schools, thus furthering the program of importation.
2. The prose of the book approximates a true native English. It incorporates many native words already popular and others of Barnes' invention or recovery.
3. The book supplies valuable lists of native words as replacements for foreign elements in the speech.
   - A. It portrays at least ten methods by which English can augment its present native word stock.
   - B. It demonstrates that native English equivalents of

latinized English words are plentiful, understandable, and simply learned by all levels of men.

Few books are more interesting in the history of the Anglo-Saxon tradition and none more important than *An Outline of English Speech-Craft*.[68] All that William Barnes had thought about purity of speech, all he had learned, and all he had employed came to fruition here. It is a full blossoming. The book can lay just claim to the label "monumental." On its face the slender volume is an English Grammar. It goes far beyond that. It is written in native English, nearly absolute except for required contrast. It contains a thesaurus of native restorations and neologisms. It reaffirms the philosophy of purism and broadens the condemnation of foreign components. It is multifaceted: a doctrine, an example, a selective dictionary. In the history of English linguistics there is no book truly comparable to it, save one other work. That too was written by Barnes, the following year.

Speech-Craft is thus a climax in purism. Certainly it is the climax of Barnes' achievement. This has been recognized. The *Oxford English Dictionary* quotes its title alone among Barnes' works.[69] Foreign editors regularly refer to it alone among his scholarly books; the standard Spanish encyclopedia reports of Barnes:

Se propuso restaurar la antigua lengua inglesa, a cuyo objeto publico su *Outline of English Speechcraft* (1878), en que defendió la necesidad de introducir profundas modificaciones en la gramática inglesa.[70]

Local encyclopedias incline to a similar partiality:

As a philologist, Barnes attempted to restore the ancient English speech. In his *Outline of English Speech-Craft* (1878) he substituted for the usual grammatical nomenclature English compounds of his own coining.[71]

After his death commemorative articles singled out *Speech-Craft* as his signal linguistic production. One recalls that Barnes' daughter termed it "one of William Barnes' favourite mind children."[72] It is definitely a book with a purpose. Readily stated in the "Fore-Say," it is purism entire:

This little book was not written to win prize or praise; but it is put

forth as one small trial, weak though it may be, towards the upholding of our own strong old Anglo-Saxon speech, and the ready teaching of it to purely English minds by their own tongue.[73]

Speech-Craft, thus designed as a "small trial . . . towards the upholding of our own strong old Anglo-Saxon speech, . . ." reaches out to greater ends:

I have tried, as I have given some so-thought truths of English speech, to give the causes of them, and hope that the little book may afford a few glimpses of new insight into our fine old Anglo-Saxon tongue.[74]

Not alone was it to be a grammar, it was as well to be a critique of the English language. That led to the formulation of a criterion and judgment according to it. Barnes announced his touchstones:

The goodness of a speech should be sought in its clearness to the hearing and mind, clearness of its breath-sounds, and clearness of meaning in its words; in its fulness of words for all the things and time-takings which come, with all their sundrinesses, under the minds of men of the speech, in their common life; in sound-sweetness to the ear, and glibness to the tongue.[75]

Entering into *Speech-Craft* is a new experience, for it is a new world of language, or an old world refurbished. In this volume, as Baxter states, "the anglicising of William Barnes's speech reaches its climax. He boldly puts away all derived or foreignised words, and substitutes Saxon ones, or words formed by himself from Saxon roots, in their place." [76] Barnes did so with full premeditation. His manifesto acknowledges itself a protest, a symbol, and a guide:

I have tried to teach English by English, and so have given English words for most of the lore-words (scientific terms), as I believe they would be more readily and more clearly understood, and since we can better keep in mind what we do than what we do not understand, they would be better remembered . . . there are tokens that, ere long the English youth will want an outline of the Greek and Latin tongues ere he can well understand his own speech.[77]

Close to his heart was "our fine old Anglo-Saxon tongue." Using it, he depended upon interested consideration. "Whether

my lore-words are well chosen," he said, "is a question for the reader's mind."[78]

How far he travelled is denoted at the commencement by the terminology of the table of contents, here called by a Saxon title. Except for a modicum of Latin it is Saxon, and that Latin is transliterated in the text itself (to explicate his Saxon terms, a key to each term is provided here):

HEADS OF MATTER

Free Breathings (Vowels)
Breath-pennings (Consonants)
Word-strain and Speech-strain (Accent, Emphasis)
Thing-names (Nouns)
Thing-sundrinesses (Variety of Nouns)
Thing Mark-words (Distinguishing Names)
    Sex (Gender)
    Kindred (Relations)
    Size (Diminutives, Augmentatives)
    Tale (Number)
Outshowing Mark Words (Demonstrative pronouns)
Persons (Personal Pronouns)
Suchness (Adjectives)
Pitches of Suchness (Degree—comparative, superlative)
Time-taking and Time-words (Verbs)
Intransitive ("Unoutreaching")
Transitive ("Outreaching")
Cause Time-takings (Active Voice)
Time-giving (Passive Voice)
Words in *-ing* ("Thing-shape"—participle; "Mark-word"—gerund)
Strong and Weak Time-words ("Moulded time words"—strong verbs; "unmoulded time-words"—weak verbs)
Sundriness of Time-taking (Tense)
Helping Time-words, *can, may, shall, must* (Auxiliary Verbs)
Person, Tale, Mood, Time (Person, Number, Mood, Tense)
Historic Time-wording (Historical Past—"deeds of foretime")
Case (Nominative—"of-spoken things"; Vocative—"to-spoken things")
Way-marks and Stead-marks (Prepositions—"to-ness, from-ness")
Thought-wording, Speech-wording (Syntax; Predication)
Twin Time-takings (Conditional Clause: "hank time taking"—independent clause: "hinge"—dependent clause)
Speech-trimming (Diction)
Miswording (Solecisms)

Word-sameness (Synonyms)
Odd Wordshapes (Hybrid Words)
Wordiness (Verbosity)
Hard Breathing (Aspirates)
Mark Time-words (Participles)
Words of Speech-craft, and others (Glossary of Grammatical Terms)
Power of the Word-endings (Suffixes)
Goodness of a Speech (Choice of Words).[79]

As consistent as the book begins, it ends. Instead of "Index" it possesses a "CLUE TO MATTERS HANDLED."

In *Speech-Craft* Barnes first consolidates and augments his indictment of Latin English. Its actions condemn it. In the first place, as he never tired of proving, Latinism had simply supplanted sound English terms, a sort of Gresham's Law of language. His criteria had included "fulness of words for all the things and time-takings which come. . . ." Latinism had undermined this gift present in English:

> As to fulness, the speech of men who know thoroughly the making of its words may be fullened from its own roots and stems, quite as far as has been fullened Greek or German, so that they would seldom feel a stronger want of a foreign word than was felt by those men who, having the words *rail* and *way,* made the word railway instead of calling it *chemin de fer,* or going to the Latin, *via ferrea,* or than Englishmen felt with *steam* and *boat,* to go to the Greeks for the name of the *steamboat,* for which English had no name at all. The fulness of English has not risen at the rate of the inbringing of words from other tongues since many new words have only put out as many old ones, as:—
>
> immediately, anon,
> (no saving of time here),
> ignite kindle
> annual yearly
> machine jinny.
>
> I have before me more than one hundred and fifty so-taken English law-words which were brought into the English courts with the Norman French tongue; but English speech did not therefore become richer by so many words, because most of them thrust aside English ones. *Judge* took the stead of *dema; cause* of *sac; bail* of *borh;* and the lawyers said *arson,* for *forburning, burglary* for *housebreach;* and *carrucate,* for *ploughland;* and King Alfred gave to English minds the matter of Greg-

ory's Pastoral with a greater share (nearly all) of pure English words, than most English scholars could now find for it.[80]

Besides bringing in new, unneeded, full words, Latin English anatomized itself, so that a proportion of the speech is now mongrel—"twy-speechwords" Barnes called the hybrid substantives. They are, he contended, a perennial reproach to English's own genius:

> Twy-speechwords are a sore blemish to our English, as they seem to show a scantiness of words which would be a shame to our minds; as,
> *Sub-warder* for under-warder.
> *Pseudo-sailor* for sham-sailor.
> *Ex-king* for rodless or crownless king.
> *Prepaid* for forepaid.
> *Bi-monthly* for fortnightly or every fortnight.[81]

Barnes sought every means to buttress his chief protests, the death of native words and resources, with the employment of unintelligible foreign terms when the native intelligible were at hand. He presented the matter of euphony. "Sound-sweetness to the ear" he had stipulated as a touchstone of language. Latinism offended:

> For sound-sweetness or glibness, we should shun, as far as we can, the meeting of hard dead breath-pennings of unlike kinds. We have in our true English too many of them . . . and then, as if we had not enough of them, we have brought in a host of such ones from the Latin, as in *act, tract, inept, rapt.*
> Now *forbend* is a softer-sounded word than *deflect.*[82]

He had urged "clearness of meaning in . . . words." In what others had called wealth of language, he discerned ambiguity and doubt. *Doe, dough; pale, pail; sow, sew;* and their like, Barnes said, had complicated the English speech. The wealth was often simply troublesome.

Barnes also turned to the positive. If Latinism had its failings, Saxonism manifested great excellences. Foremost of all, it was intelligible to all men:

> The Latinish and Greekish wording is a hindrance to the teaching of the homely poor, or at least the landfolk. It is not clear to them, and some of them say of a clergyman that his Latinized preaching is too high for them, and seldom seek the church.[83]

The obverse was true with native English:

With most English minds, and with all who have not learned the building of Latin and Greek words, English ones may be used with fewer mistakes of meaning than would words from those tongues; though Englishmen should get a clearer insight into English wordbuilding ere they could hope to keep English words to their true sundriness of meaning.[84]

Put it to a test, Barnes urged:

Swan is a clue to the meaning of *swanling,* but none of cygnet; and if a man knew that *kyknos* was the Greek for swan he might still be at a loss for the meaning of *-et,* which is not a Greek ending.[85]

He was willing to put it a grander test too, the provision of a whole lexicon of native terms. First, though, he glanced at a favorite device for promoting the native vocabulary. He was fond of it in his own prose; he argued:

Why should not English, like other tongues, more freely form words with headings of case-words, as *downfalls, incomings, offcuttings, outgoings, upflarings,* instead of the awkward falls-down, comings-in, cuttings-off, goings-out, flare-ups; or *offcast* (for cast-off) clothes; or a *downbroken* (for a broken-down) schoolmaster; *outlock* or *outlocking* (for a lockout); the *uptaking* beam (for the taking-up beam) of an engine?[86]

Preparing his own recommendations for native usages, Barnes was reminded of the work of the new English Dialect Society. He confessed his ignorance of many of its discoveries, but in its work he saw corroboration of his own endeavors:

And how should I know all of the older English, and the mighty wealth of English words which the English Dialect Society have begun to bring forth; words that are not all of them other shapes of our words of book-English, or words of their very meanings, but words of meanings which dictionaries of book-English should, but cannot give, and words which should be taken in hundreds (by careful choice) into our Queen's English?[87]

So he approached the great and vital effort of demonstrating a lexicon of Saxon English suitable for modern communication. It was, he knew, a risky business. He expected disapproval from the obdurate, but he felt he deserved reasoned

estimation. If he erred in part, what of Latin English? The best of men made notorious errors in it. "The so-seeming miswordings (solecisms) of writers in the Latinized and Greekish speech-trimming," he reminded the critical, "are not uncommon or unmarkworthy."[88]

For this task Barnes had been preparing for many years. In one sense the prose of *Speech-Craft* was a practical exercise in word-coining. In it Barnes was trying his skill, testing the ring of Saxon sentences and of individual Saxon words. Both are omnipresent. The Fore-Say comments, in a style almost completely Saxon, that "Speech was shapen of the breath-sounds of speakers, for the ears of hearers, and not from speech-tokens (letters) in books."[89] Words themselves, he continued, testing his neologisms in use prior to tabulating a fuller lexicon, "are of breath-sounds, and in some words are one-sounded, as *man*; and *manliness*."[90] The book presents hundreds of such usages, all valuable in themselves and as rehearsal. "And surely," Barnes writes typically,

> . . . when the singular shape ends in *-st,* our Universities or some high school of speech ought to give us leave to make it somely by the old ending *-en* or *-es* instead of *-s—fist, fisten, fistes; nest, nesten, nestes.* What in the world of speech can be harsher than *fists, lists, nests?*[91]

—the words *shape* and *somely* being for him by now invariable synonyms for the Latinic *form* and *plural.*

Outside his formal lists, too, are a multitude of words throughout the text deliberately offered as replacements for the Latinism they accompany:

grammar: speech-craft
philology: speech-lore
accent: word-strain
emphasis: speech-strain
modulation: speech-tuning
concrete: matterly ("as a *man,* a *tree,* a *stone.*")
abstract: unmatterly ("as *faith, hope, love, speed, emptiness.*")
nouns: things
proper nouns: one-head thing-names
patronymics: sire-names
male gender: "*carl* sex, as a man."
female gender: "the weaker or *quean* sex, as a girl."

neuter gender: "the *unsexly* things, as a stone."
transitive: outreaching
intransitive: unoutreaching
verb: time-word
tense: time
Now or *hereat*
I am, or I love, or am loved.
Heretofore done
I was, or I loved, or was loved.
Heretofore ongoing
I was, or I was a-loving, or I did love.
Now ended
I have been, or I have loved, or have been loved.
Heretofore ended
I had been, or I had loved, or had been loved.
Heretofore ongoing, ended
I had been a-loving.
Hereafter ongoing
I shall be, or I shall love, or shall be loved.
Hereafter ended
I shall have been, or shall have loved, or shall have been loved.
Hereafter ended, ongoing
I shall have been a-loving.
nominative case: the of-spoken thing
vocative case: the to-spoken thing
propositions: thought-wordings ("Men walk and birds fly.")
synonym: word-sameness
euphony: sweet-soundness
euphonious: sound-good (Thus "*waterlode* for *aqueduct* and *waterfall* for *cataract* are more sound-good.")
participle: mark-timeword
past participle: ended mark-timeword
present participle: on-going mark-timeword
compound words: clustered words
consonants: breath-pennings
vowels: free-breathings.[92]

Twenty-four years earlier Barnes had published a previous grammar, *A Philological Grammar.* To compare the technical terms he recommended there with those he employed in *Speech-Craft* is pertinent. It proves that in some ways he had advanced far in Saxonism; but it proves also that by 1854 he

had determined a basic terminology that was in part to mutate but that had already the essential quality which he sought. In 1854 he had explained: "Grammar is the science of speech."[93] The Saxon version of that in 1878 was "Speech-craft (Grammar), called by our Saxon forefathers *Staef-craeft* or *Letter-craft,* is the knowledge or skill of a speech."[94] A sampling clarifies both the similarity and the progress:

Standard English	*Philological Gr. (1854)*	*Speech-Craft (1878)*
intransitive verb	one-thing verb	unoutreaching verb
transitive verb	two-thing verb	outreaching verb
vowels	pure breathsounds	breathsounds, free-breathings
consonants	clipped or articulate breathsounds	breath-pennings, clippings
various	sundry	sundry
formation	formation	shape
proper noun	proper noun	one-head thing-name
conjunction	conjunction	link-word
adverbs	mode-words	under-markwords
aphaeresis	aphaeresis	foredocking
ecthlipsis	ecthlipsis	outcasting, out-striking
apocope	apocope	end-lopping
predicate	predicate	thought-wording
protasis	protasis	hank
apodosis	apodosis	hinge
grammar	grammar	speech-craft
science	science	skill.

On page 47 of *Speech-Craft* appears the heading, "Words of Speech-Craft and Others, Englished." This is a historical list. Many of the terms here formally listed are worth record:

Words of Speech-Craft, and Others, Englished

Abnormal. Unshapely, queer of shape, odd.
Absorb. Forsoak.
Accelerate. To onquicken, quicken.
Accent. Word-strain.
Accusative (case). End-case, the case of a thing which is the end or aim of a time-taking.
Alliteration. Mate-pennings.
Acoustics. Sound-lore, hearing-lore.

Adulation. Flaundering, glavering.
Adverb. An under-markword.
Aeronaut. Air-farer.
Aerology. Air-lore.
Agglutinate. To upcleam, to cleam up.
Alienate. To unfrienden.
Ambiguous. Twy-sided, twymeaning.
Anachronism. A mistiming.
Ancestor. Fore-elder, kin-elder.
Anniversary. Year-day.
Annihilate. To fornaughten.
Antepenultimate (breath-sound). Last but two.
Antithesis. An atsetting.
Aphaeresis. Foredocking of a word.
Aphorisms. Thought-cullings.
Apocope. End-lopping.
Atmosphere. Walkin-air.
Aqueduct. Waterlode.
Asyndeton. Linklessness.
Bibulous. Soaksome.
Bilateral. Two-sided.
Botany. Wortlore.
Chemistry. Matter-lore, the science of matter.
Clause. A word-cluster in a thought-wording.
Colophon. Book-end.
Conjunction. Link-word.
Correlative (words). Mate-words.
Deciduous. Fallsome.
Democracy. Folkdom.
Depilatory. Hairbane.
Demagogue. Folk-leader, folk's ringleader.
Desecrate. Unhallow.
Deteriorate. Worsen.
Dictionary. A word-book.
Equilibrium. Weight-evenness.
Ecthlipsis. An outcasting or outstriking, as of a sound.
Electricity. Matter-quickness.
Equivalent. Worth-evenness.
Epenthesis. An inputting or inthrusting of a sound or clipping into a word.
Etymology. Word-building, word-making, word-shapening.
Foliate. To leafen.

Genitive (case). The offspring case.
Garrulity. Wordiness, talksomeness.
Horizon. Sky-sill, sky-line.
Hyphen. A tie-stroke.
Idiom. A folk's-wording.
Imperative (mood). The bidding mood.
Initial. Word-head.
Laxative. Loosensome.
Lecture. Lore-speech.
Literature. Book-lore.
Lithography. Stone-printing.
Negative. Fornaysome.
Noun. A thing-name, thing word, name-word.
Onomatopoeia. A mocking name.
Panacea. Allheal.
Perambulator (the child's carriage). Push-wainling.
Pedigree. Kin-stem, forekin-stem.
Plural (number). The somely (number).
Posterity. Afterkin.
Pronouns (personal). A name-token, a stead-word.
Religion. Faith-law.
Salubrious. Healthy, halesome.
Satellite. Henchman.
Scintillate. Sparkle.
Rhetoric. Rede-speech.
Sophist. Wordwise.
Sophistry. Rede-guile, rede-cunning.
Tense. Time.
Vocabulary (L. *vocabulum,* a word). A word-list, word-book, word-store.
Oration. Rede-speech.
Photograph. Sunprints.[95]

As in the native words of *Early England* Barnes here employed all the methods for word coining he had slowly learned during his lifetime. Some of the expressions are direct Anglo-Saxon translation of the Latin or Greek; some are counterparts of the same meaning. All are logical. It was not his purpose to provide a replacement for every Latin term; he meant to prove a method and show the ample means available to English.

As an entirety, *Speech-Craft* is a clumsy narrative. It alludes incessantly to Greek and Latin. It etymologizes and diva-

gates. From that tendency, however, arise interesting side-issues. There is a sound rationale of the adventitious "l" in could; a sound explanation of the Anglo-Saxon participle *-end* and the *-ung* with their present confusion in *-ing*. There is a nice touch of humor. Discussing the wanton "h," Barnes relates:

> Some Englishmen would say, 'The 'ammer is on the hanvil'; and some have been known to say, ' 'enry 'it 'orace with the 'ollow of 'is 'and. . . .' Shall we soon hear 'Wet the 'ook with a wetstone' for 'Whet the hook with a whetstone'?[96]

And *Speech-Craft* is a superb example of modernized Anglo-Saxon English. Judgment requires patience, a fine discrimination and subtlety. At the beginning of the book the reader is repelled. He seems to fight his way through a thicket of words. The Saxon terminologies are brambles and traps; one trips and battles. The first taste of a whole Saxonism is uncomfortable and unpleasant. It is amazingly difficult. But as the reader progresses another remarkable thing occurs. The prose has, quietly unbeknownst, become supple, easy and natural. The reader accepts it with no awareness of difficulty or indeed of difference. The initial shock of Saxon English is the great barrier; once past the first pages, reading is simple and innocent. If this be so, it is a valuable discovery. Barnes had put his Saxonism to the test. It seems to pass.

Mrs. Baxter was not sure. The drift of English culture alone, she thought, combatted change, in fact perpetuated the modern fancy:

> The book certainly shows that it is possible to keep language pure; but the hope that our mongrel English will ever by a national effort be purged from the foreign words which now form nearly half the language of general use, is the dream of an enthusaist. The tendency of modern languages seems, like that of the pure mountain brook, to be swollen with tributary streams, which become incorporated in it, till no power can divide the different waters.[97]

William Barnes himself, convinced that "our speech will go to wreck if the half-learned writers . . . follow their own way," put his own verdict on *Speech-Craft,* and simultaneously on the whole linguistic effort of his life. "The *Athenaeum* thinks I am an enthusiast," he said, weighing the judgment,

and then he added, "but that my book will do good, as it teaches many overlooked (I say little-known) points of speech lore."[98] Out of the dreams of enthusiasts came change, came progress, came hope for the world. It might be, he thought, that enthusiast or no, his dreams were negotiable, and from their realization the world might prosper.

Certainly the condemnation Barnes faced in his day was frequently silly. He was forced to defend the obvious. In a prose representative of the final simplicity of his Saxonism, and of the trivial opposition to his thesis, the last paragraph of *Speech-Craft* declares:

> There came out in print some time ago a statement wonderful to me, that it had been found that the poor landfolk of one of our shires had only about two hundred words in their vocabulary, with a hint that Dorset rustics were not likely to be more fully worded. There can be shown to any writer two hundred thing-names, known to every man and woman of our own village, for things of the body and dress of a labourer, without any mark-under, or time-words, or others, and without leaving the man for his house, or garden, or the field or his work.[99]

Whether the vitality, genius, and resources of native English were overlooked or little-known, Barnes continued to labor with hope. If the course of the language could be altered so that English and its speakers would both be ennobled by a better growth, he would try. To that he was dedicated. *Speech-Craft,* with its successor, is the fullest dedication of that ambition. Its qualities are apparent:

1. It consolidates, advances, and broadens the protest against English Latinism.
2. It is composed almost throughout in Saxon English.
   A. It provides in context many Saxon substitutes for latinized grammatical terminology.
   B. It provides a test for the general readability of a purged English. Unfamiliarity and novelty make the initial reading rugged; by the end of the book the prose seems unforced and fluent.
3. It furnishes a formal glossary of many native synonyms for Latinism.
4. It is a key document, for style, for argument, and for procedure, in the Anglo-Saxon tradition.

Chapter III

THE CULMINATION

This ilk book es translate
Into Inglis tong to rede
For the love of Inglis lede
Inglis lede of Ingland,
For the commun at understand.
Cursor Mundi.

What he had attempted with *Speech-Craft* pleased William Barnes. He had proved to his satisfaction that native English was an articulate and complete instrument. All his life he had striven to educate his country people, in school and in church; all his life he had seen them halted, dismayed, and discouraged by "book English."[1] "Inbrought foreign words" had cursed their enlightenment.[2] The values of art and science had been shut from them by the "hard words" of the schools. This was no theory; it was a fact. He had seen the dismay and the discouragement for over seventy long years, and he had suffered compassionately from it. *Speech-Craft* was a test product to determine the usability of a native prose in matters of education. It had, he felt, succeeded. The real and crowning push, however, was now to be.

Barnes intended *An Outline of Rede-Craft* as the supreme test and the supreme proof of his theories and his theses.[3] He published it two years after *Speech-Craft*. *Rede-Craft* was putting his Saxon prose to its severest trial. It is a whole textbook on abstruse philosophy—Logic—written in Saxon English. If that vocabulary served in this, it then was incontestably equal to all tasks. From the "Fore-Say" (Preface) to the "Clue to Matters Handled" (Index) he intended it to be consistently Saxon. In fact, his doctrine would not stand or fall by the success or failure of a book; the philosophy of pure language is not to be curtailed by a single work. *Rede-Craft* is extremist, but Barnes was willing to push his Saxonism to the verge to assay it under the most stringent conditions.

So he turned to Logic. It was admittedly an Elusinian,

difficult subject. There was more than that. The democracy on which his doctrine of purism is founded reveals itself in his preface. Why he wrote *Rede-Craft* and why he wrote it in Saxon English is stated there:

> I have thought that homely men who may not have taken up logic at the University, nor have been led through Euclid's Elements at school, and may not have to wrangle in Latin with three opponents on a thesis in the schools, may seek an insight into rede-craft outshown in English with English lore-words (terms of science).[4]

He raised a figurative flag of revolt. More than redefining a thousand terms, he now wished to liberate the very word "English" itself from an irksome bondage. His Saxon book on Logic was to be written in actual English, the true English. On fundamentals he would equivocate and compromise no longer:

> I own that I was to blame that I did not give my meaning of English speech in my little book of English speech-craft. It was Teutonic English, and not the Englandish of our days, which, however, I call English as freely as do other Englishmen.[5]

The gage was thrown. It was English versus the Latin usurper.

Before entering upon the textbook proper, Barnes once again recounted the inherent fertility of native English, especially evident in the affixes. Of them he selected *-some* and *for-* as representative symbols:

> *-Some* is a word most useful for a word-ending, and already in English, and we are as free to give it in a fitting place as were our Saxon fore-fathers, or as are the Germans to make words with it in the shape *-sam*.[6]

Hardly less helpful was *for-*, he stressed, regretting the obsolescence of words like *fortake* and *fordone, forswear* and *forcut*.[7]

As he readied for his herculean task of rewriting Logic into modern Saxon, Barnes confessed that in a measure he was bound to fail. Many terms are too abstract, too imprecise, for exact replacement. Even common words are frequently ambiguous. The lack was not in Saxon English, but in the Latinism. "A man who was angry against my little book in speech-

craft," Barnes narrates, "challenged me to substitute a word for *river,* a not very easy task." It was a not very easy task because no one after all is certain just what a river is as distinct from streams that are not rivers. Native synonyms are plenteous: "brooks, bourns, becks, dills . . . main-stream. . . ."[8] Small wonder that if *river* is hard to distinguish, to distinguish terms less concrete should deserve even more tolerance. Nonetheless he was willing to try. Mrs. Baxter speaks of the result as she saw it:

> In the eightieth year of William Barnes's life his book named *Rede-craft* was published . . . it forms a clear handbook to the art of logic; but unfortunately for its popularity, the aiming at extreme anglicising of style had led the author to almost coin a new vocabulary of logical terms, which to the general reader require as much to be learnt as the usual Latin terms.[9]

The hazard is true only in part. Whenever Barnes introduced a new term in *Rede-Craft* he first carefully paired it with the standard expression. Attentive reading and remembrance thereby solve a good share of the difficulty. The process is considered and considerate; a strong Ariadne thread is provided. The reader need but follow it thoughtfully. Barnes' first page shows this program:

> While 'Rede-craft' may be taken for logic, or the art of reasoning, 'Rede-ship' would mean an act or form of reasoning. 'Rede-matter' (praedicabile) is speech-matter, or what may be said of things.
>
> Speech-matters (praedicabilia) are
>
> 1. Kind (genus)
> 2. Hue (species)
> 3. Odds (differentia)
> 4. Selflihood (proprium)
> 5. Haplihood (accidens).[10]

Nor is the English finally fashioned necessarily arcane. Knowing the definitions and recalling the basic fabric of English, one often reads easily enough. Here is Barnes' account of logomachy:

> We should be aware of the many forms of rede-ship of guile, by which the cunning redes-man, instead of putting at once that which he would give as the naked truth to the understanding, tries to win the

reason through the heart, or self-love, or love of money, or shame, or fear, or any other feeling. . . . There is a vast amount of wrangling which is idle for the finding of truth, and kindles anger for want of clear definitions which cannot be sought too carefully; for when one man upholds against another a so-taken truth under a name by which the other understands something else, their reasonings do not run on the same line, and cannot reach the same upshot.[11]

Not that such ease in invariable. The substitute vocabulary must be remembered. Logic itself is involved. Simplified vocabulary, itself a logical process of involvement by way of de-involving, may appear bizarre. For these reasons there are in isolation what seem peculiar sentences in *Rede-Craft*:

If he wants to bring out an unstraitened ayesome up-shot, the middle-step-end may be the fore-end to the higher step, and hinder end to the lower step.[12]

(Previous definitions disclose this as "If one wants to determine an unconditional, affirmative conclusion, the minor premise may be considered. . . .")

A fore-begged putting is one that begins, in English, with some such words as *if* (in Saxon Gif, give or grant or allow thou), or *though,* which is, by root-meaning 'think' or 'put thou' and thus the wrangler or reasoner begs that his thought-wording may be given, or allowed, or thought, or put down for the time to be true.[13]

(This refers simply to the matter of hypothesis.)

If he wants an unstraitened naysome upshot, the middle term must gainsay the higher step, and be hinder end to the under step. . . .[14]

("If he wants an unconditional negative conclusion. . . .")

In-lurking rede-ship . . . in-wit rede-ship . . . fore-begged thought-puttings. . . .[15]

Recalling the nature of Saxon and the nature of Logic, difficulties in the prose dissolve. Sentences read as easily as "A flaw or an unsoundness in rede-craft is a thought-putting which is unsound, or cheatsome, or guilesome."[16]

Moreover before hasty decision condemn Barnes' nomenclature in *Rede-Craft,* it is well to remember that each science has a jargon of its own. The special jargon of philosophic Logic is not least notorious. Barnes' *Rede-Craft* is hardly more weird than the standard English of much orthodox philosophy. It is questionable which of the two terminologies—

academic philosophy's or Barnes' substitutes—would more nonplus the neophyte. An authoritative contemporary account in standard philosophic English is the *Dictionary of Philosophy and Psychology*. Its discussion of "Syllogism" reads typically:

> The operation called *colligation* by Whewall, which consists in bringing the different premises together and applying them, the one to another, or to a repetition of itself, in a particular way, wherein lies all that calls for sagacity in deductive reasoning, is then no part of the syllogism.[17]

Rede-Craft said of a syllogism, "If he wants an unstraitened naysome upshot, the middle term must gainsay the higher step, and be hinder end to the under step." The academic *Dictionary* writes:

> An argument consisting of a single syllogism is a monosyllogism, one of more than one a polysyllogism, called also *monosyllogistic* and *polysyllogistic* proof.
>
> On performing an ordinary syllogism, we have in mind the *dictum de emni* as our legitimizing principle. . . .

The second and third figures can be reduced to the first apagogically:

> . . . decurtate syllogism . . . didascalic. . . .[18]

Faced by the two languages a fair critic would re-summon any impulsive malediction laid against Barnes' Saxon prose in *Rede-Craft*. The very subject of Logic is the *bête noir;* the language but seems to be. In her *triste* remonstrance Mrs. Baxter had only dim perception of that.

Having paired the two symbols initially, Barnes rapidly increased the ratio of native terms throughout *Rede-Craft*. *Speech-Craft* appears elementary after it. Many of his terms are listed below; it is only just to remind that the oddity of some is conditioned by the equal oddity of the originals. The true import is whether Barnes' recommendations are at least as logical, or more easily learned and understood; and whether these words symbolize a native vigor and variety serviceable for the future welfare of the language:

Preface, foreword. Fore-say.
Thought. Redeship.
Explained, exhibited. Outshown.

Terms of science. Lore-words.
Native-born. Home-born.
Suffix. Word-ending.
Prefix. Word-heading.
Art. Craft.
Reasoning, counselling. Rede.
"Disputation or argumentation in the higher meaning of unangry and learned disputations in the schools." Wrangling.
Logic. Rede-craft.
"Speech-matter, or what may be said of things." Rede-matter.
"The Being of a single thing not further formarked into lower under-shares." One-hood.
Separable, divisible. Sundersome.
Resemblance. Suchness.
Relative. Kinsman, kinswoman.
Apparelled state. Cladness.
Subject of sentence. Fore-end.
Predication. Latter-end, aft-end.
Contrary. Thwartsome.
Contradiction. Gainsaying.
Hypothetical proposition. Fore-begged thought-putting.
Premise. Fore-putting.
Affirmative. Ayesome.
Negative. Naysome.
Universal. Allsome.
Singular. Onesome.
Indefinite. Unmarksome.
Deny. Gainsay.
Dilemma. Two-horned rede-ship.
Conscience. Inwit.
Cause. Outcoming.
Fallacy. Flaw.
Spiritual. Ghostly.
Definition. For-marking.
Glossary, index. Clue to matters handled.
Demonstrated. Outshown.
Quantity. Muchness.
Quality. Suchness.
Opposites. Overthwartings.
Subject. Speech-thing.
Syllogism. Three-stepped rede-ship.
Major proposition. Head or first step.

Minor proposition. Under or middle step.
Conclusion. Upshot or last step.
Conditional. Straitened.
False. Guilesome, cheatsome.[19]

To an educated mind much of Barnes' terminology above seems strained and remote. After many years that mind has learned foreign words and etymologies so well that the once foreign seems native and nimble. To the uneducated eye, however, the vocabulary above would appear no more impossible than the vocabularly of philosophy itself utilized by Alfred Whitehead or a dozen other able logicians. It is worth pondering how much the history of the world hinges upon the masses' understanding of words—for instance, how different even "masses" look if they are seen to be just a lot of folksy people or students, or workers, or fathers and mothers, or sons and daughters, or laborers, or men and women. There too are the hobgoblins of Latin word-origin, like Socialism and Communism; would they be so fearful if they were called something from Saxon-English, like Working-Together, or Owning-Together?

In many instances, perhaps in most, Barnes' synonyms would be more understandable, at least more guessable, and thus more facilely learned and more surely retained. Perhaps Barnes proved his point. The educated determine what and how the uneducated shall learn, and in what language the textbooks are written. The Barnesian innovations may be more helpful to the unschooled. But if they look clumsy to the schooled, textbooks will continue to be written without them. The change could be accomplished, just as simplified spelling, the metric system, and the twenty-four hour clock could be adopted. But to do either is to many men, comfortable in habitual usages, more trouble than to wrestle on with present ways. Barnes had perhaps proved his point, but it is as though the men who could alter the course of language turned their heads away.

Once again, this time in *Rede-Craft,* Barnes pleaded for a change in vocabulary, he emphasized some means of performing that change, and he replaced hundreds of standard latinic

terms with words of Saxon provenance. *Rede-Craft* was his final considerable publication. So far as the general world was concerned, he rested his case. From now until his death he attacked the problem of speech, but privately. He published no more.

In this final volume of a long life of linguistic thought, doctrine, endeavor, and achievement, Barnes summed up the four basic themes of his philological faith. They have many tangents and appanages, but the granite themes stand out:

1. By adopting Latin, French, and Greek terms, the English-speaking world has discarded and repudiated thousands of good, strong, and pleasing native English words.
2. The inevitable result has been an alteration of the English vocabulary so drastic that English has become unintelligible in great measure to the humble and unschooled. The basic population has been disinherited and handicapped in the pursuit of learning.
3. By borrowing from abroad, English has crippled or sacrificed its own natural genius for rich development and self-expansion. This is to injure English at its fundamentals, and to dismiss a wealth of inspiration and growth. It is self-mutilation.
4. Through its own great resources English can supply even now all the words necessary and desired for all the affairs of life. These words, branching from a dozen inherent methods of enlargement, would be various, interesting, and fulfilling. They would have as well the high and democratic virtue of intelligibility to all men. They would be easier learned and better retained. They would be at least as excellent as the imported words, and far more desirable, for reasons of comprehension, variety, and the rebirth of a flourishing people's language.

William Barnes asked for a Renaissance of the native English language. What happened to the words he sponsored in that endeavor and to the life-long effort he expended is an illuminating lesson in human nature.

Chapter IV

THE *OED*

The most kingly dictionary in English is honored with several titles. Some name it *Murray's English Dictionary,* some the *New English Dictionary,* and some the *Oxford English Dictionary.* A few call it the *Historical English Dictionary.*[1] But one very notable group of men traditionally describe it as the *Society's Dictionary.*[2] This is a significant name, and it connects at once with the activities and achievement of William Barnes. It also introduces a mystery. This matter, important and serious in its implications, is worth investigation; it can prove valuable to scholarship. One dark corner may be revealed if not resolved. The Philological Society, whose name is attached to the great *Dictionary,* is the oldest unintermitted organization devoted to English scholarship.[3] Founded in 1842, it proposed to investigate "the structure, the affinities, and the history of laguages."[4] From its beginnings the Society's membership was large and distinguished. More than two hundred of the most conspicuous scholars in English studies were constituent members, men like Bosworth, Carnett, Hallam, Kemble, Thorpe, and Trench. Sober in purpose and active in production, the Society at once issued papers on English dialects, Anglo-Saxon and Middle English grammar, animal and plant names, and etymology. In a short while it incorporated an even newer *cénacle* of accomplished scholars:

> The last and present generation of English scholars began to enter the society soon after its foundation, Furnivall, Wheatley, Morris, Ellis, and Sweet beginning their contributions in the sixties, and Murray and Skeat in the following decade. The infusion of new blood . . . brought with it enthusiasms and not unrealizable dreams. . . .[5]

William Barnes apparently was not invited into membership; this is only a minor puzzle. Perhaps the Society did not consider him enough the academic researcher. When the Society's members executed its "not unrealizable dream" it did, however, instigate a matter for interested inquiry. First, it

is well to establish a history. Barnes was known to the Society, and he knew it well. In 1854 he cited Murray's work on the subjunctive.[6] He quoted Furnivall's studies on Chaucer.[7] Most revealing of all, the Society invited papers from him, and moved, as Furnivall wrote him, to print his

A Grammar and Glossary of the Dorset Dialect if he would substitute the usual terms for the unusual ones—as voice (sounds), voicings (vowels), clippings for consonants, mate-wordings for synonyms, &c., there being no reason to introduce such quaint and unhappy words—what notion does clippings convey to one's mind?—especially as other usual terms—diphthongs, pronouns &c., are retained, and "vowels' used more than once.[8]

Barnes bowed to the demand, and the paper was printed by a Berlin publisher. This was 1863. Six years previously, Furnivall had broached the idea of a giant, new, all-inclusive dictionary to the Society. "The first requirement . . . is that it should contain every word occurring in the literature of the language. . . ."[9] In his letter to Barnes, Furnivall tacitly admits his and the Society's knowledge of certain of Barnes' neologisms. In the *Grammar* those words were struck out. In a later letter to Barnes, however, Furnivall once again alludes to the philologist's Saxon neologisms, this time presented in two papers to the Philological Society. On June 4, 1864, Furnivall wrote, significantly:

I read your papers last night at our meeting, but I am sorry to say that our members did not show much sympathy with them. When the two words are both in use, as 'desert' and 'wilderness,' they thought that a distinction of meaning has grown up, and if not, they would sooner have two words than one for the same thing, as it prevents repetition. A few of the shorter words they liked, but all the old ones that have become strange to them, they did not want revived. The classical feeling was stronger than I had expected. . . . Your Tiw is not accepted.[10]

From this it is plain that the Philological Society was

. . . clearly not inclined to become "pioneers in the effort to restore the Saxon language"; they clung to their Latinized language, and were content to elucidate Saxon English as one treats of a dead language, but not to bring it back to its purity in daily use.[11]

In its criticism the Society failed to realize Barnes' contention that synonymity could easily be advanced through the native word stock itself. Nevertheless, it is indisputable that Furnivall personally and the Philological Society as an entity knew of Barnes, knew of his theories, and knew specifically of a number of his Saxon restorations.

For many years the dominating personality of the Society was Frederick James Furnivall (1825-1910), a vigorous man of protean activities, a student of Chaucer, Shakespeare, Tennyson, and Browning, the founder of the Early English Text Society, the Chaucer Society, and the Browning Society, a mighty scholar, and an ambitious lexicographer. One reference sums up his interests, concluding with the most perdurable and the most relevant:

> During half a century he promoted the study of early English literature, partly by his own work as editor, and partly by the foundation of learned societies. . . . He was the honorary secretary of the Philological Society, and was one of the original promoters of the Oxford *New English Dictionary*. He cooperated with its first editor, Herbert Coleridge, and after his death was for some time principal editor during the preliminary period of the collection of material.[12]

In a statement containing a phrase remarkable for its later implication here, a friend wrote more closely of that connection:

> Furnivall had joined the Philological Society in 1847, became one of its two honorary secretaries in 1853, and sole secretary in 1862 . . . and he grew more and more convinced that these fore-fathers' voices should be made available and significant to modern man.[13]

Herbert Coleridge died, and in 1861 Furnivall became acknowledged leader of the greatest endeavor of the Society. From 1861 to 1878 he was editor of the realizable dream of the Society, a new and complete dictionary of the English language. Considering the actual position of William Barnes with the Society and its finished dictionary, examination of the stipulated rules, requirements, and policy for that production becomes almost frightening. The abyss between program and practice astounds and dazes.

The prospectus for the dictionary proclaimed that completeness was the special aim and glory of the work:

The principal points . . . were those which determined the attitude of the society upon the subject of a dictionary from this time on: *that a dictionary should be complete, and should exercise no principle of exclusion for the purpose of establishing a puristic standard, or upon grounds of obsoleteness, foreignness, or localism. . . .*[14]

Not only should the projected dictionary contain every word occurring in the language, excluding none for whatever reason of morals or scholarly prejudice, but "In the treatment of individual words the historical principle will be uniformly adopted."[15] It was required thereby that the first employer or restorer of a word be credited with it. What the Society intended the book to encompass is unequivocally stated in the instructions it dispatched in 1879 to all its volunteer contributors. They are of high consequence:

Make a quotation for *every* word that strikes you as rare, obsolete, old-fashioned, new, peculiar, or used in a peculiar way.

Take special note of passages which show or imply that a word is either new or tentative, or needing explanation as obsolete or archaic, and which thus help to fix the date of its introduction or disuse.

Make as many quotations *as you can* for the ordinary words, especially when they are used significantly, and tend by the context to explain or suggest their own meaning.[16]

W. W. Skeat, a member of the Society, cautioned the organization moreover not to overlook dialect words which have appeared in standard communication. He wrote:

It has sometimes happened that a word which in olden times may fairly be said to have been in general use . . . is now only heard in some provincial dialect . . . and, on the other hand, a word which was once used, as it would seem from the evidence, in one dialect only, has now become familiar to everybody.[17]

Cognizant of the intentions of the dictionary, Skeat stressed that such dialect words must not be spurned.

Those were the instructions; and a regiment of cooperating students the world over bent to the task of collecting the English vocabulary. Of the multitude none was busier and, in this connection, more momentous than Furnivall, as collector and then as editor who shaped, chose, discarded what was

received. Many accounts tell of this. The later editor, James A. H. Murray, declared of Furnivall:

> He has been by far the most voluminous of our 'readers,' and the slips in his handwriting and the clippings by him from printed books, and from newspapers and magazines, form a very large fraction of the millions in the Scriptorium.[18]

Indeed, just what fraction Furnivall directly contributed can be discovered. For the initial issues of the *Dictionary,* its introduction tells, he submitted 30,000 quotations.[19] His influence, moreover, was pervasive in equally effective ways:

> . . . he never ceased to contribute liberally to its stores, both from the publication of these societies and from other sources, including his daily morning and evening papers. If the Dictionary at one period quotes the *Daily News* and at another the *Daily Chronicle,* it is because Furnivall had changed his paper in the meanwhile. Through his early organization of the collecting and sub-editing, and his life-long contributions, the work of Furnivall pervades every page of the Dictionary, and has helped in a great degree to make it what it is.[20]

One man who, it seems, was not encouraged to contribute was William Barnes. Despite his protracted attention to language, his durable interest, and his long research and publication in vocabulary, his name is not mentioned in the extensive lists provided in the introduction of the *OED* either as reader or selected contributor from the year 1858 to contemporary times.[21]

So it was that the *OED* took shape. Five factors are emphatic:

1. The declared intention was to include every word of the English language, however new and tentative, or obsolete and archaic. Nothing should be excluded.

2. Proper credit was to be assigned to each writer who first introduced a word, first employed it in a special capacity, or restored it to literary knowledge. This was a tenet of the proud Historical Principles of the book's title.

3. The *Dictionary* was under the directive control of F. J. Furnivall for some twenty formative years. Those who knew Furnivall described him as "enthusiastic . . . and . . . convinced that . . . forefathers' voices should be made available

and significant to modern man." That was also a major part of the linguistic ambition and practice of William Barnes.

4. William Barnes introduced into the English language, by way of reputably published and widely reviewed books, many words that may fairly be labelled "new and tentative" and, as well, "obsolete and archaic." Words of these categories were directly called for by the plan of the *OED*.

5. These productions and actual words were known to the sponsoring agent of the *OED*, the Philological Society, and to Furnivall, the controlling hand during the *Dictionary's* first generation of shaping.

This, then, was the situation as the *Dictionary* progressed, as it was printed, first appearing two years after Barnes' death, and as it culminated with the twelve volumes and a Supplement in 1933. What of Barnes' works and words? How were they accepted? What place in history does this *Dictionary*, founded on the principle of absolute completeness and due recognition, accord him? And is there information in this study useful to the *OED* in subsequent editions, revisions, addenda, or supplements?

An investigation of the *OED's* treatment of a representative sampling of William Barnes' Saxonisms may answer these questions of linguistic and scholarly consequence. At the same time it can lead to the solution of other vital inquiries:

1. What particular method or methods did William Barnes find most useful for the creation of native English words?

2. What proportion of his recommended expressions are created, converted, or restored?

3. What general lessons about language and vocabulary are derived from such a study?

The investigation is complex. It can lead far afield, to return at times with knowledge gained. Preliminary to a more extended survey of William Barnes' terminologies, the fuller examination of one of his words will clarify the intended approach, the materials, the possible extensions, the frequent puzzles, and the conclusions. That is a key word: *bird-lore*.

Is there such a word as *bird-lore?* The answer is certainly

yes. If appearance in print and long years of public use establish a word, *bird-lore* exists. It entered book print at least sixty years ago; William Barnes announced it in *An Outline of Speech-Craft* in 1878, as a substitute for *ornithology* which was simple, native, and natural. Everyone could understand it. It was a compound word of two Anglo-Saxon components, directly translated from the learned *ornithology*.

These are statements that demand proof. Proof is available. Old English enjoyed the custom of such combining, proliferating a word like *lore* (OE *lar*) endlessly. Hall's *Anglo-Saxon Dictionary*[22] cites *larboc* (learned books), *larcraeft* (erudition), and half a dozen others. Bosworth and Toller's *Anglo-Saxon Dictionary* substantiates the existence of many such words, from *lardon* (instruction) to *larhus* (school). Middle English, while not fecundating in this manner, retained and wielded similar words. In Stratmann and Bradley's *A Middle-English Dictionary* are *lar-faeder* (teacher), *lar-spell* (sermon), and the like. Among none of these words is *bird-lore*. To create *bird-lore,* then, was to utilize both the ancient and noble method of compounding and the traditional suffix of *lore*.

But is 1878 the birth date of *bird-lore?* The *OED* provides a rather cavalier lead. Attention is directed to terms such as "bird-gazer, bird-organ, bird-witted, bird-bolt." *Bird-lore,* however, is named only in a dismissive parenthesis:

> In the *Gentleman's Magazine* for June, 1830, p. 503, a correspondent suggested that English compounds of *lore* should be substituted for the names of sciences in *-ology*: e.g. *birdlore* for ornithology. . . . The suggestion was never adopted, though some few words out of the long list of those proposed are occasionally used. . . . In German, several compounds of the equivalet *lehre* are in regular use as names of sciences or departments of study: e.g. *sprachlehre* (speech-lore) grammar.[23]

"The suggestion was never adopted." An index of periodical literature refers to the contemporary *Audubon Magazine,* the official name of which from 1899 through 1940 was *Bird-Lore*. For two generations *bird-lore* was popularized widely twice a month.

Search reverts to the *Gentleman's Magazine*. The article of 1830 mentioned by the *OED* is signed *'Dilettante.'* William

Barnes' daughter has recorded that under the name of Dilettante "As early as 1830 he was publishing about language in the *Dorset County Chronicle.*" She adds that "In 1831 William Barnes first appears in connection with the *Gentleman's Magazine.*"[24] Could she not be one year late, and the Dilettante of the *Gentleman's Magazine* in 1830 be the Dilettante of the 1830 *Chronicle?*

In the article Dilettante provided more words than *bird-lore.* The motive and the prose sound like the younger Barnes:

> Good English words might be easily formed for the awkward and irregular ones frequently borrowed; and I hope these observations will meet the eyes of some scholars who may be better able, and no less willing than I am, to stop the contemptible system of *Gallicising, Latinizing* and *Hellenizing* our language, now so extremely common that it is likely to make it in a few years a medly understood *critically* only by a few professors of the dead and living languages.[25]

Hesitantly Dilettante suggests a number of substitute terms. Where the words do not agree with those Barnes surely forwarded, the suffixes or the general tone does:

coup d'oeil, glance
protege, ward
aid de camp, an under general
beau monde, the fine world
jeu d'esprit, a sally of wit
belles lettres, fine learning
canaille, rabble
billet-doux, a love-note
grandiloquous, high-taking
royal, kingly
coup de grace, a master-stroke
typographer, printer
sang froid, cool blood, coolness
jeu de mots, pun
bagatelle, trifle
finesse, a will
precursor, a forerunner
connoisseur, an understander
escritoir, a writing chest
annual, yearly
lieutenant, steadholder

aviary, birdstead
menagerie, animal stead
rendezvous, meetingstead
asylum, safestead
locomotive, steadgoing
dislocate, unstead
place of amusement, gaystead
museum, lorestead
substitute, steadman
laboratory, workstead
reformatory, mendstead
ornithology, birdlore
mythology, fablelore
osteology, bonelore
pathology, painlore
tactics, warlore
geology, earthlore
philology, wordlore
astronomy, starlore
conchology, shell-lore
optics, lightlore
royalty, kinghood
absenteeism, absenteehood
beggary, beggarhood.[26]

It is presumptive then that a 'Dilettante' who almost surely was William Barnes created the word *birdlore* (later *bird-lore*) in 1830 following the pattern of Saxon compounds and utilizing the favorite Saxon suffix of *lore*. It is certain that William Barnes employed the word in 1878 and that in 1888 the *OED* denied it genuine recognition and full acceptance despite the principles basic to the *Dictionary*. The parenthesis which dismissed it may well have been Furnivall's; he was the most active worker and sub-editor. It is certain too that after 1899 *bird-lore* was prominently displayed and seen through the medium of "an illustrated bi-monthly magazine devoted to the study and protection of birds and mammals."[27]

When the Supplement to the *OED* was issued in 1933, it allowed the word to remain unheralded and practically unacknowledged. Contrary as it is to the fundamental precepts of this *Dictionary,* this oversight requires rectification in the first

future emendation of the *OED*. Funk and Wagnall's *Dictionary* does not include the word. Webster's *New International Dictionary* finds room for it, though without mention of its origin or inventor.[28]

One question yet asks satisfaction. As a dialectician did Barnes know the word from provincial speech; was it, rather than a creation, simply the popularization of a localism? Joseph Wright's *Dialect Dictionary* offers no notice of *bird-lore,* and the presumption remains that Barnes coined it fresh, and to this day remains its heretofore unhonored inventor. The word is a good one, an advantageous one; it has been accepted and used. It is no mean thing to create a living word.

Final conclusions about William Barnes' vocabulary cannot be unassailably set. To calculate the proportion of words which he invented freshly, for example, is to deal in risks. Many of his terms can fit two or more categories. For example: *halesome* was an established dialect expression, Wright attests: the *OED* lists it in occasional standard use until 1813; it was also known, as *halsum,* in Middle English. It appears in Barnes' *Speech-Craft* in 1878. Did Barnes modernize the ME word, or seek to popularize the dialect word, or did he know the word from standard speech? Had he heard *gleecraft,* used in *Early England* of 1869, in rare contemporary English, did he adapt it from ME, or resuscitate it from OE? Questions like these cannot be answered with certainty; a weighing of possibilities, a conjecture of probabilities alone are permissible. Nonetheless it is allowable to compute some rough estimates of Barnes' methods, based upon a thorough inquiry into representative terms employed by Barnes. A meticulous inspection of some two hundred such words shows that they derive in most part from five sources:

1. Direct revivals of Old English and Middle English terms, often modernized by slight alterations. Into this category seem to fit words like *yearday* (anniversary), *waterlode* (aqueduct), and *leafen* (foliate).

2. Pure neologisms, founded generally upon one of two Anglo-Saxon methods: compounds, and affixes. In this class

seem to fit words like *bird-lore* (ornithology), *folkdom* (democracy), and *fallsome* (disposed to fall).

3. Dialect words, which Barnes sought to acclimate in standard speech. Included in the words of this category are *bode sale* (auction) and *rede-ship* (good advice).

4. Standard English words, which Barnes sponsored and promoted for more popular and accepted use, particularly as replacements for their latinic equivalents. Some of these he may have created independently on the basis of OE principles; a great number he seems to have revived from obsolescence. Among this type are *fairhood* (beauty), *book-lore* (literature), and *forewit* (caution).

5. Added meanings to recognized words, which thus can satisfy the need now filled by classic terminology. Such a word was *gleecraft* (music).

In approximate percentages, based on the reasonable assumption that the tested words represent Barnes' main types of recommended vocabulary, it appears that Barnes sought or found his terminologies in this order:

43%: pure neologisms, based on Saxon principles.
30%: restoration and support of obsolescent or neglected standard terms.
14%: dialect words advanced for general use.
7%: OE and ME terms, restored and modernized in spelling.
6%: added meanings to standard native words.

One certain judgment can be made, moreover, and it is unquestionable. Whatever the source of William Barnes' recommended terminologies, the one dictionary planned to include all "new and tentative" words of the English language has notably ignored his work. Of the seventy or more unquestionable neologisms found in the selected list of Barnesian terms investigated, the *OED* credits Barnes with but one: *bendsome*. Even that is quoted from a magazine article published seven years after the first book appearance of the word. Not only that. Though Barnes often is the only man to use a forgotten word in his generation, his name is almost invariably

ignored by the *OED*. Out of more than fifty such expressions he is cited but twice: *speech-craft* and *suchness*.

Befoul is typical. Barnes used it in 1869. The *OED* last ascribes it to 1844, though it has tracked the word from 1320. Included with the word *leafen* in the *OED* is but one citation, for 1746; Barnes' employment of the word in 1878 is disregarded. Often the *OED* traces a term closely through hundreds of years; yet when it is again written after a lapse of many generations, by Barnes, the usage is ignored. So with *fairhood,* trailed from 1250 to 1587, with Barnes' encouragement of the word in 1869 unmentioned. The summation can be put bluntly. Barnes has been slurred over by the *OED,* his neologisms, his restorations, his support of once-popular terms in the main unrecognized and uncredited. This violates the chief premise of the *Dictionary*.

Is there explication for this? The *OED* supplies a misleading suggestion. The only works by Barnes specified as inspected for the *OED* are his *Glossary* of the Dorset dialect and his *Poems*.[30] The fair conclusion from this would be that his philological books were strangely neglected in the making of the great philological *Dictionary*. Yet contradicting these few titles, *Speech-Craft* is quoted within the dictionary itself. From that book the *OED* took *speech-craft;* whereas *onquicken, soaksome, somely, waterlode,* and others from that same volume are nevertheless unrecognized by the *OED*.. With *Speech-Craft* the only specific general linguistic book by Barnes located through this study within the *OED,* it seems probable indeed that the *Dictionary* slighted at least six other comparatively well-reviewed and well-known linguistic productions by William Barnes. That is odd. Even terms from the *Grammar* and *Glossary* which the Philological Society had published are disregarded by the *Oxford English Dictionary,* which the Philological Society founded and forwarded.

The matter is dark. The explanation, however, is possible, though hazardous. The directive and editing influence of the *OED* during a formative generation was F. J. Furnivall. As has been seen, he spurned Barnes' neologisms when they were presented in the course of one book and two papers before the

Philological Society. Furnivall saw little reason for the words. Condemning them once, he was perhaps convinced that he had condemned them forever. He judged the words unfit or unnecessary; therefore he judged them dead, non-existent. Doing so, he may have ruled out the vast part of Barnes' achievement. His ukase and prohibition, it may be, compromise the *OED*'s professed intention and deepest principle: all-inclusiveness. That Barnes is neglected even in his support of fairly standard words may derive from the same prejudice. The powerful editor of the *OED* during its incipience had dismissed Barnes' efforts, and the rule was maintained except for a few breaches. This, of course, remains conjectural. No sounder reason, however, seems available for the treatment visited upon Barnes by the one work designed to incorporate efforts such as his, the *OED,* despite his long years of achievement and publication. Henry Bradley, who knew Furnivall intimately, said penetratingly: "His harsh judgments were not always just."[31] Rejecting Barnes as an enthusiast and thus tending to destroy a lifetime of production and thought, Furnivall may have exercised this harsh and unjust judgment, to the detriment of the great dictionary with which he was so long and so powerfully associated.

Chapter V

THE OVER-ALL VIEW

The lot of the reformer has never been easy. He is assailed on two or more sides. There are those who declare his recommendations unnecessary, and those who declare them unwise. In language reform it is much the same. William Barnes was a reformer, in true sense a radical. For over sixty years he contested the standard English of his day, convinced that it was an evil in itself and that it encouraged an even more serious evil.

It was evil in itself, he said, because it was unintelligible to the great mass of its hearers and readers. It humiliated and handicapped them. At the level where understanding was most essential—the educational years—that language was most unintelligible. Learned, latinic English became, in his expression, "Englandish," a language foreign to its people. It crippled their cultural advance, not because of the length or look of the words, but because they had no earth-bound, native parallel to identify them. Classical scholars have been forced to admit:

> There is no gainsaying, however, that the vocabulary of science and medicine is the language of Greece and Rome.
>
> Lack of knowledge of Greek and Latin words has hampered the mastery of the scientific terminology, and, tragically, has actually impeded the rate of progress in scientific training.[1]

As a man of thirty Barnes wrote of latinized English:

> It renders our language less simple, less perspicuous, less pure, less regular, and fit only for learned people to converse with each other in, being no longer one in which the more learned can easily teach the less so: this assertion will be admitted by those who know that half a country congregation understand but half the sermon, and youth but a quarter of what they read. . . .
>
> It causes great toil and obstructions to the teacher of youth, and keeps the pupil learning *words,* when he should be learning *facts.* Hence the dry expositions, glossaries, &c. that tire children before they have learnt anything of use.[2]

Moreover the incessant borrowing of foreign words induced an evil greater than itself, Barnes pointed out; it injured English at its heart. No language more than English had been and still remained capable of deft, luxuriant and advantageous growth out of its own character and quality. Borrowing a vocabulary was dangerous to this pertinent and personal attribute of English itself: it would atrophy or even destroy English's innate genius for self-expansion. He denoted the vast richness of affixes and the fertile compounds inherent in the native speech. Those who so readily borrowed foreign terms underestimated—or did not realize—the gift possessed by Saxon English itself:

> That we have not equivalents for many terms we borrow, I will allow; but to say that we could not *make* such by composition, would be a different thing. Where the marching intellect in England seeks new words from other languages, the Germans compound them with the greatest ease and accuracy from their own; and whatever they can do with their language, we can do with ours. . . .
>
> There is no need of borrowing, because we can make words to any extent by compounding those we have already.[3]

Unlike many men, Barnes not only argued his case, he put it into execution. He composed great numbers of terms on Saxon principles, to prove both the case of the process and the suitability and pleasantness of the neologisms. He searched early English writing for terms worthy of restoration. Side by side with less comprehensible latinic English words he placed native counterparts. He illustrated the procedure for a native English and the result. More than that. In two full volumes he sought to demonstrate that what standard Englandish made "deep only because it was dark," a reborn Saxon speech could simplify and illuminate. While all his linguistic works portray some aspects of his endeavor and achievement, the key documents are *Early England and the Saxon English, An Outline of English Speech-Craft,* and *An Outline of Rede-Craft.*

The "purity" of the English vocabulary has been debated from the days of the English Renaissance to these days of Basic English. Before any preachment can have genuine effect, someone must prove that an English cleansed of foreign terms, and specifically, of latinic components is practical, usable, and

fluent. It is Barnes' glory that he set out to do just that. Analyzing the defects of the standard speech with reiterated thoroughness, restoring, reviving, supporting obsolete, obsolescent, or neglected Saxon terms, and coining a host of native terminologies, William Barnes hypostasized what his predecessors but devoutly urged. Thereby he became the culmination and climax of centuries of purist reform.

Idle frivolity was not the goad. As teacher and as preacher Barnes saw first hand, undebatably, that the land folk were prevented an education by an arcane vocabulary from Latin and Greek. Native words, and new words expanded from self-explaining native terms, swept away this blinding barrier. Moreover Barnes was a scholar; the deeper versed he became in linguistic history, the more he realized that the imported words had not been necessary. They had stolen in or forced their way in; they had merely supplanted suitable native terms. By his knowledge of Old English and of the wealth of dialect, Barnes was convinced that the forgotten native stocks were valuable. He regretted that the English world should, from ignorance, disdain its own natural treasures. Knowing many foreign languages, he saw that English had been more neglectful and callous than most, whose clarity and naturalness encouraged the education of the young and dissolved class prejudices.

This study has sought to show that Barnes' reasons for opposition to standard English were many, his motives honorable, his research extensive, and his production notable. Many of the terms he introduced or restored are strong, pleasing, and desirable. In return, he has met opposition.

Most striking and most puzzling is the attitude of the *Oxford English Dictionary*. This famous dictionary is dedicated to two chief doctrines: incorporation of all words in the literature of English, with no slurring of the new, tentative, obsolescent, or archaic; and due credit to all men who have employed a word significantly or have presented it anew to their generation. No man more than William Barnes merits acknowledgment on both counts by the *OED*. He is virtually ignored by it. Not 1 per cent of his neologisms are listed by that work; not 2 per cent of his neologisms, revivals, and note-

worthy support of recognized terms all together are regarded by the *OED.*

This neglect is most surprising in that it envelops even such attractive and valuable Barnesian neologisms as *bird-lore* (ornithology), *birdstow* (aviary), *Englandish* (book English), *folkdom* (democracy), *fore-note* (preface), *hairbane* (depilatory), *heedsome* (attentive), *lawcraft* (jurisprudence), *link-word* (conjunction), *loremote* (meeting of learned societies), *lore-words* (terms of science), *moonmad* (lunatic), *rail-end* (terminus), *outstep* (remote), *rede-craft* (logic), *soaksome* (bibulous), *somely* (plural), *sound-lore* (acoustics), *speech-lore* (philology), *statespell* (embassy), *sundersome* (separable), *sunprint* (photograph), *tastecraft* (aesthetics), *tree-stow* (arboretum), and *wortlore* (botany). Other men, moreover have been awarded credit equally proper to Barnes. Like Tennyson he wrote of *rathe.* Tennyson is credited, but not Barnes.

Barnes' remarkable accomplishment, then, has been weirdly neglected. Later editions of the *OED,* it seems clear, must reconsider the fame and achievements of William Barnes.

It is to be expected that, along with all men who contest the *status quo,* William Barnes has been assaulted on many fronts. It would be well here to inspect briefly the kinds of argument presented not alone against him but against any movement for the reinvigoration of native, Saxon English. Perhaps, as well, the arguments used by Barnes in defense of his doctrine can be considered.

If the unlearned do not understand latinic English, would it not be better to raise the level of education so that all men would understand it, rather than to criticise and amend the standard terminology? In short, education, not alteration. This proposal seeks to sidestep the difficulty in educating men by means of a recondite vocabulary. The proposal pleads: use the difficult to teach the difficult, so that one generation will understand the difficulty that a revised system would vitiate. Meanwhile a new generation grows up to inherit the same difficulty. But Barnes was concerned too with the deeper implication. He did not ask merely for a simplified English; he desired English to return to its own genius for growth, its own

methods of generous enlargement. He witnessed and mourned the atrophy of the Saxon English talent for self-expansion. Greater emphasis on education, to teach the citizenry the book English of its day, bypasses the more meaningful desirability: to revivify English as a self-compounding, self-explaining language.

English is satisfying and beautiful as it is; do not all attempts at change blunt before this truth? Naturally an argument on this line is an argument from the *status quo*. It spurns the possibility which Barnes constantly stressed, that a reinvigorated Saxon English may be equally or more beautiful and satisfying, as well as possessed of wide intelligibility. If English utilized its immanent virtues, it could as well be debated, with the due euphony of time it might be a language superior for poetry and communication to the speech of today. Present English is pleasing indeed. Does that forfend the prospect of a pleasing speech under a different auspice? The younger Barnes wrote:

> The apology commonly made for the use of exotic expression, is, either that they are more expressive than our own, or that we have none that will give their meaning; both of which assertions are as idle as they are scandalous to the English nation. If they are more expressive than our own, we must allow that their inventors are men of a better wit than ourselves, but I cannot easily believe that the word *porte-feuille* expresses (to an Englishman) the use of the thing better than the word *paper-case* would . . . or that *chef-d'oeuvre* is more expressive than *masterpiece; naivete,* than *artlessness*. . . .[4]

A sobering realization is that a certain antagonism to a new credo of language is plain stand-pattism. When Swift remonstrated against *mob* he did not think that a later generation would consider his enmity absurd. Once *bird-lore,* say, replaced "ornithology," its naturalness and ease could render its Greek original fantastic, and contemporary disapproval of Saxon terms of the sort would seem properly absurd to a later generation.

The Latin and Greek word is now established as an integral part of the language; why reject it? So too, as Barnes knew and revealed, the Saxon word had been established, only to be ejected by the exotic term. If an Anglo-Saxon equivalent is available, he said, if it is self-explaining, surely it is the better

word. *Handbook* was long replaced by the French "manual" and the Greek "enchiridion." The true view, Barnes believed, is that a precisely equivalent native term has generally been sacrificed to the intruder. The usurper is established today; a better and native word was established yesterday and could be re-established tomorrow. Why should the "established" *manual* be retained, he wondered, when the historical, understandable *handbook* was for long suppressed by it, and could now resume its proper stature?

English as it now is admittedly triumphs over the languages of the world; to change its whole course is to tamper dangerously with it. Those who argue along this line are normally men like Logan Pearsall Smith, scholars of classical background, men deeply acquainted with Latin and Greek. They view language from that eyrie. In truth, many of them are not cognizant of and sympathetic to the problems of the unschooled. The voice of a Barnes comes dim to their ears. Their background rarely included Old English, Middle English, and the Teutonic languages. Men of the latter culture are not eager to share the convictions of classical scholars. Like Otto Jespersen, students of Northern training tend to the views of William Barnes.

Supporting Northern scholarship in this is the endeavor of English dialecticians, those men who know fundamental English best at its once bountiful springs of the local hearth. They support with Barnes the usefulness, subtlety, and suppleness of the native English which dwells on in exile.

Nor should English be judged and misjudged by invidious comparison. To criticise a Saxon English on the basis of German is unwise. Under the stimulus of history, whim, and basic quality, Saxon English would have gone its individual course. Just as the English *fire* is not the German *feuer,* or *far* its *fern,* so English would have flowered according to English and not German ways.

English today is beautiful, flexible, indeed. English reinspired by its Saxon richness, Barnes felt, could be even better; so Jespersen felt, from the wide sources of his Northern scholarship. Synonymity under present standards is profuse. Jespersen believes with Barnes that it would increase under an

Anglo-Saxon aegis. Once again *status quo* argues for and from *status quo*. How can it be doubted, Barnes inquired, that easy synonyms would have evolved in the course of generations from an Anglo-Saxon speech? He proved the ability alive.

Certainly the twentieth century is witnessing an interesting, relevant phenomenon. A modern trend toward simplicity of language has promoted many obsolescent Saxon terminologies. In their conversation and teaching, most learned men now prefer a term like "wordiness" to "garrulity." A magazine is titled *Bird-Lore,* and the public appreciates and esteems the word. When a good Saxon expression is properly revived or emphasized, it has often been accepted. Hemingway's quotation of Donne popularized the word "tolled" far beyond a week's fame. Once a self-explanatory term from the older stock of English is wisely introduced, indeed, many hearers are often cosily pleased with the hominess, strength, and rock-ribbed quality of the word.

Snobbery, it must be frankly admitted, tinges a great deal of the exasperated support bestowed upon English latinism. What Thorstein Veblen analyzed with surgical dispassionateness cannot be altogether disputed. Often useful in the present state of the language, these latinisms nonetheless derive more than a modicum of adherence from pridefulness in their use. Others cannot pronounce them or do not understand them; those who can and do feel an unconscionable pride. Of this allure, Barnes said, without rancor:

> Since the use of language is to communicate our thought to each other, I think that the language which is the most perspicuous (the most easily understood), and the most simple (the most easily learned) is the best. But if we use ten thousand borrowed words, of which an Englishman has to learn the meaning and sound, instead of as many English ones, of which he knows the meaning and sound without seeking them, we make our language less perspicuous and simple, and consequently less excellent. It may be said that the borrowed words are understood by well-educated people, which I will allow to some extent; but they are critically understood by those only who know the languages from which they are borrowed; and it is no commendation to the English tongue, to say that one must learn three or four others to understand it.[5]

It is true that a certain part of William Barnes' doctrine

is repetitious or trivial, that a certain part of his Saxon vocabulary is unhandy. A share of it deserves little regard. The greater lesson and import of his works and words, however, is of serious significance. The program they incorporate, the philosophy they announce, and the achievement they often represent are of interest and value to all those who think dearly and deeply of the English tongue.

Education and scholarship spread. Despite the horrors and terrors of their warring world, men continue to study and search. As they ransack their usable past they will unearth many goods. In his field and his study William Barnes revitalized a theory of language which he believed sound, practical, and desirable. Out of the sympathy of his heart and the conviction of his mind he presented the world with a number of revivified or devised terminologies which might serve in themselves, and as a model for others, to clarify education, help dissolve class snobbery, and reinvigorate the native genius of the English language. His work has been largely disregarded. His philological studies have been mostly ignored. With time, nevertheless, with continued research, the resources contained in Saxon English will be further revealed to the English-speaking world. The treasure will be great.

NOTES

INTRODUCTION

[1] Llewelyn Powys, *Earth Memories* (New York: Norton & Company, 1938), p. 184.

[2] C. W. Moulton, editor, *The Library of Literary Criticism* (Buffalo: Moulton Publishing Co., 1904), VII, 587. The encomium is from Charles Sayle's *The Poets and the Poetry of the Century,* 1894.

[3] *Encyclopaedia Britannica,* "William Barnes," (London: Encyclopaedia Britannica Co., 1936), 14th edition, III, 123. This article is unsigned.

[4] S. J. Kunitz and Howard Haycraft, *British Authors of the Nineteenth Century* (New York: H. W. Wilson Co., 1936), p. 37.

[5] Evan Charteris, *The Life and Letters of Sir Edmund Gosse* (New York: Harper & Brothers, 1931), p. 155.

[6] Lionel Johnson, *The Art of Thomas Hardy* (London: Mathews & Lane, 1894), p. lviii.

[7] John Drinkwater, editor, *Twenty Poems in Common English by William Barnes* (New York: Duffield & Co., 1925), p. 7.

[8] Cf. the note in the *Charlotte Observer,* 14 March, 1941: "Germans who play lawn tennis and follow the decree to use German instead of English terms call a mixed double a 'gemischtes dopple' and a lob a 'hichball.'" This was not merely a Nazi decree; such Germanizing is a basic tenet of the language.

[9] Lancelot Hogben, *Author in Transit* (New York: Norton & Company, 1940), p. 218, comments with distaste on "pig-headed nationalism, like the language policy of replacing all international terms by words based on old Norse roots in Iceland, where a telescope is a *sight-pipa.*" But is that such a ridiculous substitution?

CHAPTER I

[1] Thomas Hardy, editor, *Select Poems of William Barnes* (London: Henry Frowde, 1908), p. iii.

[2] Logan Pearsall Smith, *Milton and His Modern Critics* (Boston: Little, Brown & Co., 1941), pp. 73-74.

[3] William Barnes, *Early England and the Saxon-English* (London: J. R. Smith, 1869), pp. 106-107.

[4] William Barnes, *A Philological Grammar* (London: J. R. Smith, 1854), p. 258.

[5] William Barnes, *An Outline of English Speech-Craft* (London: C. Kegan Paul & Co., 1878), p. iv.

[6] Lucy Baxter, *The Life of William Barnes* (London: Macmillan & Co., 1887), p. 206. Mrs. Baxter, who wrote on art under the name of Leader Scott, was Barnes' daughter.

[7] William Barnes, *A Grammar and Glossary of the Dorset Dialect with the History, Outspreading, and Bearings of South-Western English* (Berlin: A. Asher & Co., 1863), p. 9.

[8] "The success of the first few experiments" in Dorset verse "was enough to convince him that the simpler Saxon English was not only more forcible, but also more poetical than Latinized speech." Baxter, *op. cit.,* p. 85.

CHAPTER II

[1] William Barnes, *Se Gefylsta* (*The Helper*): *An Anglo-Saxon Delectus. Serving as a First Class-Book of the Language* (London: J. R. Smith, 1849).

[2] *Ibid.,* p. iii.

[3] *Ibid.,* p. 10.

[4] *Ibid.,* p. 60.

[5] *Ibid.,* p. 57 ff.

[6] William Barnes, *A Philological Grammar, Grounded upon English, and Formed from a Comparison of More than Sixty Languages, Being an Introduction to the Science of Grammar, and a Help to Grammars of all Languages, Especially English, Latin, and Greek* (London: J. R. Smith, 1854).

[7] *Ibid.*, pp. vii-viii.

[8] *Ibid.*, p. 258.

[9] *Loc. cit.*

[10] *Ibid.*, p. vi.

[11] *Ibid.*, p. 68.

[12] *Ibid.*, p. 70.

[13] *Loc. cit.*

[14] *Ibid.*, pp. 258-259.

[15] *Ibid.*, p. 68 *et passim.*

[16] Baxter, *op. cit.*, p. 137.

[17] William Barnes, *Tiw; or a View of the Roots and Stems of the English as a Teutonic Tongue* (London: J. R. Smith, 1862). "I call my view of Teutonic roots TIW, as the name of the god from which the Teutonic race seem to have taken their name"; footnote, p. v.

[18] *Ibid.*, p. v.

[19] *Ibid.*, p. xvii. Barnes recommends that the sound "i" be supplied for the asterisk, "since it gives to the root that form which is most usual in the Teutonic tongues."

[20] *Ibid.*, appendix, p. 5.

[21] Baxter, *op. cit.*, p. 189.

[22] *Ibid.*, p. 191.

[23] *Loc. cit.*

[24] Sidney Lee, editor, *Dictionary of National Biography* (London: Smith, Elder & Co., 1901), Supplement I, 132.

[25] *Tiw, op. cit.*, p. vi.

[26] *Ibid.*, p. vi ff.

[27] *Ibid.*, p. 69 ff. For the asterisk, *vide* footnote No. 19 *ante.* The *n.* and *s. w.* represent words of north or southwest English dialects.

[28] *Ibid.*, p. xix.

[29] *Ibid.*, p. xxi.

[30] *Ibid.*, pp. xvii-xviii.

[31] *Ibid.*, p. 3 *et passim.*

[32] William Barnes, *A Grammar and Glossary of the Dorset Dialect with the History, Outspreading, and Bearings of South-Western English* (Berlin: A. Asher & Co., 1863).

[33] Baxter, *op. cit.*, p. 221.

[34] Thomas Hardy, editor, *Select Poems of William Barnes* (London: Henry Frowde, 1908), p. viii.

[35] *A Grammar and Glossary, op. cit.*, p. 1.

[36] *Ibid.*, p. 24.

[37] *Ibid.*, p. 28.

[38] *Ibid.*, p. 9.

[39] Joseph Wright, editor, *The English Dialect Dictionary* (London: Henry Frowde, 1898) I, vii.

[40] Thomas Wright, editor, *Dictionary of Obsolete and Provincial English* (London: Henry G. Bohn, 1857), pp. v-vi.

[41] *A Grammar and Glossary, op. cit.*, p. 43 *et passim.*

[42] A later section will develop this oddity more fully.

[43] William Barnes, *Early England and the Saxon-English, with some notes on the Father-Stock of the Saxon-English, the Friesians* (London: J. R. Smith, 1869).

[44] *Ibid.*, unpaged.

[45] *Ibid.*, pp. 101-102.

[46] *Ibid.*, p. 91.

[47] *Ibid.*, p. 93.

[48] *Loc. cit.*
[49] Walter W. Skeat, *An Etymological Dictionary of the English Language* (Oxford: Clarendon Press, 1935; original edition, 1879), p. xx.
[50] *Early England, op. cit.,* p. 91.
[51] *Ibid.,* p. 103 f.
[52] *Ibid.,* p. 106.
[53] *Ibid.,* pp. 106-107.
[54] *Ibid.,* p. 107.
[55] *Ibid.,* pp. 105-106.
[56] *Ibid.,* p. 176.
[57] *Ibid.,* p. 114.
[58] *Ibid.,* p. 96.
[59] *Ibid.,* p. 9.
[60] *Ibid.,* p. 19.
[61] *Ibid.,* p. 157.
[62] *Ibid.,* p. 159.
[63] *Ibid.,* p. 165.
[64] *Ibid.,* p. 28.
[65] *Ibid.,* pp. 104-105.
[66] *Ibid.,* p. 124 ff. Freshman students at the University of North Carolina confronted with a Coker Treestow would have more inkling of its nature than now they gain from Coker Arboretum. Certainly beestow and birdstow would forever end the confusion now only too prevalent between apiary and aviary.
[67] *Ibid.,* pp. 102-103. Barnes was apparently unaware that "plunge" and "firm" are not Anglo-Saxon in origin.
[68] William Barnes, *An Outline of English Speech-Craft* (London: C. Kegan Paul & Co., 1878).
[69] James A. H. Murray, *et al.,* editors, *New English Dictionary* (Oxford: Clarendon Press, 1888-1933), "Speech-craft."
[70] *Enciclopedia Universal Ilustrada, Europeo-Americana* (Barcelona: Hijos de L. Espasa, undated), VII, 848. This seems borrowed almost literally from the next reference.
[71] *New International Encyclopedia* (New York: Dodd Mead & Co., 2nd edition, 1930), II, 693.
[72] Pamela Tennant, "William Barnes," *The Academy* (January-June, 1907), LXXII, 511.
[73] *Speech-Craft, op. cit.,* p. iii.
[74] *Ibid.,* p. v.
[75] *Ibid.,* p. 86.
[76] Baxter, *op. cit.,* p. 274.
[77] *Speech-Craft, op. cit.,* p. iv.
[78] *Loc. cit.*
[79] *Ibid.,* pp. vii-viii.
[80] *Ibid.,* pp. 86-87.
[81] *Ibid.,* p. 43.
[82] *Ibid.,* p. 88.
[83] *Loc. cit.*
[84] *Ibid.,* p. 36.
[85] *Ibid.,* p. 88.
[86] *Ibid.,* p. 43.
[87] *Ibid.,* p. v.
[88] *Ibid.,* p. 36.
[89] *Ibid.,* p. iii.
[90] *Ibid.,* p. 3.
[91] *Ibid.,* p. 8.
[92] *Ibid.,* p. iii ff. Some of these may be the very words a goodly number of harassed English teachers are seeking.
[93] *A Philological Grammar, op. cit.,* p. 1.
[94] *Speech-Craft, op. cit.,* p. 1.

[95] *Ibid.*, p. 47 *et passim.*
[96] *Ibid.*, p. 44.
[97] Baxter, *op. cit.*, p. 275.
[98] Tennant, *loc. cit.*
[99] *Speech-Craft, op. cit.*, p. 89.

CHAPTER III

[1] William Barnes, *Poems of Rural Life in the Dorset Dialect* (London: C. Kegan Paul & Co., 1879), p. 459.
[2] *Ibid.*, p. 467.
[3] William Barnes, *An Outline of Rede-Craft (Logic) with English Wording* (London: C. Kegan Paul & Co., 1880).
[4] *Ibid.*, p. v.
[5] *Ibid.*, pp. v-vi.
[6] *Ibid.*, p. vii.
[7] *Ibid.*, pp. vii-viii.
[8] *Ibid.*, p. 48 ff.
[9] Baxter, *op. cit.*, p. 291.
[10] *Rede-Craft, op. cit.*, p. 1.
[11] *Ibid.*, pp. 44-45.
[12] *Ibid.*, p. 27.
[13] *Ibid.*, p. 22.
[14] *Ibid.*, p. 28
[15] *Ibid.*, pp. 55-56.
[16] *Ibid.*, p. 39.
[17] James M. Baldwin, editor, *Dictionary of Philosophy and Psychology* (New York: Macmillan Co., 1902), II, 628.
[18] *Ibid.*, 629 ff.
[19] *Rede-Craft, op. cit.*, p. v. *et passim.* The words "matters" and "straitened" are not of Anglo-Saxon provenance.

CHAPTER IV

[1] Isadore G. Mudge, *Guide to Reference Books* (Chicago: American Library Association, 1936), p. 55.
[2] James A. H. Murray, *et al.*, editors, *A New English Dictionary on Historical Principles; founded mainly on the materials collected by the Philological Society* (Oxford: Clarendon Press, 1888-1933). Twelve volumes plus Supplement. Volume I was issued in 1888; Volume X, Part II, in 1928, and the Supplement in 1933. Throughout this paper it is termed the *OED,* as the most convenient and popular symbol. All references to it here include the 1933 Supplement.
[3] Harrison R. Steeves, *Learned Societies and English Literary Scholarship* (New York: Columbia University Press, 1913), p. 148.
[4] *Loc. cit.*
[5] *Loc. cit.*
[6] William Barnes, *A Philological Grammar Grounded upon English* (London: J. R. Smith, 1854), p. 208.
[7] William Barnes, *Early England and the Saxon English* (London: J. R. Smith, 1869), p. 93.
[8] Quoted by Lucy Baxter, *The Life of William Barnes* (London: Macmillan & Co., 1887), p. 221.
[9] *OED, op. cit.*, Supplement, viii.
[10] Baxter, *op. cit.*, p. 222.
[11] *Ibid.*, p. 221.
[12] "Frederick James Furnivall," *Encyclopaedia Britannica* (New York: Encyclopaedia Britannica, Inc., 14th edition, 1936), IX, 951. No authorship is supplied for this article.
[13] Frederick J. Furnivall, *A Volume of Personal Record* (London: Henry

Frowde, 1911), pp. xlii-xliii. This is a memorial volume to Furnivall, containing laudatory articles by the great and near great of his time, and even by the waitress who served him his daily tea at an Oxford Street ABC lunch-room. The statement here is by John Munro.

[14] Steeves, *loc. cit.* The italics are supplied. "Puristic" in this quotation obviously means "moral" or "of high literary tone" and is not to be confused with the normal academic definition: "restricted to native words."

[15] *OED, loc. cit.*

[16] *Ibid.,* xv. The underlining is in the original instructions. It is notable in what follows, as is the whole of this triad of directives. They sound almost specifically descriptive of words like Barnes' new Saxon vocabulary.

[17] Elizabeth Mary Wright, *The Life of Joseph Wright* (London: Oxford University Press, 1932), II, 349-350. The statement is quoted from Skeat's *A Student's Pastime.*

[18] Furnivall, *op. cit.,* pp. 134-135.

[19] *OED, op. cit.,* Supplement, xxi.

[20] *Ibid.,* xii.

[21] *Ibid.,* xxi ff.

[22] Vide *infra* for complete information on this title and the scholarly works that follow. Because of mechanical difficulties, most diacritical marks are left off OE and ME words in this paper, where their import is not vital.

[23] *OED, op. cit.,* VI, 447.

[24] *Baxter, op. cit.,* pp. 30-31.

[25] Sylvanus Urban, *The Gentleman's Magazine* (London: J. B. Nichols & Sons, 1830), p. 503. This is a semi-annual bound volume of the *Magazine.*

[26] *Loc. cit.*

[27] The American editor, F. M. Chapman, who perhaps selected *Bird-Lore* for the title, is not mentioned in the *Dictionary of American Biography.*

[28] Webster's *New International Dictionary of the English Language* (Springfield, Mass.: G. & C. Merriam Co., 1942), p. 272.

[29] *OED, op. cit.,* Supplement, Bibliography, 6.

[30] Furnivall, *op. cit.,* p. 9.

CHAPTER V

[1] Charles B. Brown, *The Contribution of Greek to English* (Nashville: Vanderbilt University Press, 1942), p. vii. From the Foreword by John Pomfret.

[2] Sylvanus Urban, *The Gentleman's Magazine* (London: J. B. Nichols & Sons, 1830), p. 502. The authorship of the quoted article was analyzed in Chapter IV.

[3] *Loc. cit.*

[4] *Loc. cit.*

[5] *Ibid.,* p. 501.

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